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During All-Night Vigil in the Novgorod Church of St. Nicholas on December 12, 1978. From right to left: Bishop Valentin of Ufa and Sterlitamak, Archbishop Kirill of Vyborg, Metropolitan Antony of Novgorod and Leningrad, Bishop Meliton of Tikhvin.



Solemn translation of the holy relics from the Church of St. Philip to the newly-consecrated Church of St. Nicholas

1979 THE JOURNAL № 4 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Patriarchate



PASCHAL MESSAGE
from His Holiness Patriarch
PIMEN
of Moscow and All Russia

to the Archpastors, Pastors and All the Faithful
of the Russian Orthodox Church

CHRIST IS RISEN!

Christ is risen... granting resurrection unto all men!
(From the Sunday Kontakion, Tone one)

On the radiant and salvific night of Christ's Resurrection and the joyous days of Easter, the Holy Russian Orthodox Church rejoices in spiritual triumph and in the sacred rites and hymns of her festal services glorifies with divine inspiration Christ the Giver of Life, Who has risen from the dead.

The divine radiance of the light of Christ's Resurrection illuminates all the Universe, and all our hearts and souls.

Orthodox people greet one another in paschal joy, calling out the jubilant words of triumph: **CHRIST IS RISEN! HE IS RISEN INDEED!**

These wondrous words, ever since the time of the Holy Apostles, eyewitnesses of the Risen Lord (Lk. 24. 33-36; Acts 1. 2-3; 2.32), and throughout the existence of the Church of Christ, have unfailingly expressed the most comforting truth of the Resurrection of Christ and the triumph of Christian love, faith and hope in our immortality.

Our Lord Jesus Christ, the Firstfruits, rose from the dead that in His coming we too shall be made alive in life eternal (1 Cor. 15, 20-23), *for this corruptible must put on incorruption, and this mortal must put on immortality* (1 Cor. 15. 53).

Christ has risen, and life itself lives on, for Christ, by His Resurrection from the dead, laid the foundation for the resurrection of all the dead (from the Catechetical Homily of St. John Chrysostom). "For meet is it that the heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the Feast. For Christ is risen, the everlasting joy!" (Troparion of the 1st Canticle of the Paschal Canon).

Your Eminences and Graces, archpastors beloved in the Lord, God-loving pastors, monks and nuns and all faithful children of the Russian Orthodox Church both at home and abroad,

CHRIST IS RISEN!

Rejoicing in the Risen Christ, the Accomplisher of our faith and salvation, I ardently greet you all with the joy of Holy Easter!

The resurrection from the dead of our Lord Jesus Christ was the crowning achievement of all His work to bring about the redemption of mankind and reconcile us with God. Thus, too, did man become worthy of sonship in Christ Jesus and to inherit life eternal (Col. 1. 19-20; Eph. 1. 7, 11; 2. 13-18).

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (1 Pet. 1. 3-4).

Our Risen Lord Jesus Christ grants unto all His salvific, sacrificial love, which is received by each believer in closest union with Him in the Sacrament of Holy Communion (Jn. 6. 56; 1. Cor. 10. 16-17) in remittance of his sins and for life everlasting (Mt. 26. 26-28; Mk. 14. 22-24; Lk. 22. 19-20; Jn. 6. 54-58).

Let us therefore, beloved brothers and sisters, instructing ourselves in the truths of the faith of Christ, in a worthy spirit, without judgement or condemnation, partake of the Holy and Life-Giving Gifts of Christ that we may be able to walk the path of our life in health, love and peace, in our unremitting creative toil for the greater glory of God and for the good of our country. And on our departure to the Lord may we prove worthy to inherit life everlasting and the joy of glorification in Christ's eternal, salvific Pascha with all the saints in the mansions of our Heavenly Father.

May we zealously rally to the defence of peace among peoples, guarding it with all the means at our disposal.

Dear fellow-countrymen, who share and uphold the peace-loving aspirations of our great Motherland, let us be unfailingly loyal and worthy sons and daughters of our people, displaying unabating zeal in our patriotic service.

"O great and most Holy Easter of Christ! O Wisdom and Word of God, O Power! Grant us in truth to partake of Your Body and Blood in the unwaning day of Your Kingdom" (Troparion of the 9th Canticle of the Paschal Canon).

Beloved brethren, *may the name of our Lord Jesus Christ... be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ (2 Thess. 1. 12).*

CHRIST IS RISEN! HE IS RISEN INDEED!

+ PIMEN, Patriarch of Moscow and
All Russia

Jubilee of Metropolitan FILARET of Kiev and Galich

To His Eminence FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine

Your Eminence,

Allow me to congratulate you, our dear Vladyka, on the occasion of your 50th birthday.

You are celebrating this notable jubilee in your life at the very prime of your strength, incumbent of the lofty post of Exarch to the Ukraine. We highly value your archpastoral labour in administering the metropolitanate in your charge. We know and love you as a long-standing and zealous permanent member of the Holy Synod, who has always displayed admirable zeal in the administration of our Church. Your extensive activities also take you into the ecumenical and peacemaking fields. You are actively involved in the work of the World Council of Churches. We know you as a convinced champion of peace, participant in many peace forums and meetings, and as the representative of our Holy Church in the leadership of the Christian Peace Conference, where you have been elected Chairman of the Committee for the Continuation of Work.

As a mark of our high appraisal of your diverse services to the Church, and the ecumenical and peacemaking movement, we regard it as fitting on this day of your golden jubilee to confer upon you the recently inaugurated Order of St. Sergiy of Radonezh, Equal to the Apostles, First Class, which will be presented to you by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, representing ourself and the Holy Synod at your jubilee.

Joining our voices in heartfelt prayer for the health and long life of Your Eminence, we wish you, our dear Vladyka, strength and fitness and the abundant help of the Lord in your archpastoral labours, and may these last always be fruitful for our Holy Church and our dear Motherland.

With love in the Lord,

+ PIMEN, Patriarch
of Moscow and All Russia

January 22, 1979

DECREE of the Presidium of the USSR Supreme Soviet

For patriotic activities in the cause of peace the Exarch to the Ukraine, Metropolitan FILARET of Kiev and Galich, is to be awarded the Order of Friendship of Nations.

L. BREZHNEV,
President of the Presidium of the USSR Supreme Soviet

M. GEORGADZE,
Secretary of the Presidium of the USSR Supreme Soviet

January 22, 1979
The Kremlin, Moscow

To Metropolitan FILARET of Kiev and Galich, Exarch to the Ukraine

On behalf of the Council for Religious Affairs of the USSR Council of Ministers and on my own behalf, I congratulate you on the high government award, the Order of Friendship of Nations, which has been bestowed on you on your 50th birthday for your active patriotic services in the cause of de-

fending peace and strengthening friendship among nations. I sincerely wish you, esteemed metropolitan, new success, sound health and long life.

V. KUROEDOV

Moscow, January 22, 1979

To His Eminence FILARET,
Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine,
Head of the Ukrainian Exarchate's
Branch of the Department of External
Church Relations, Permanent Member
of the Holy Synod

Your Eminence,
Most eminent and dear Vladyka,
On behalf of the staff of the Department of External Church Relations and myself personally, I cordially congratulate you on the golden jubilee of your

Your Eminence, right since your birth you have devoted your life to working for the good of the Holy Church and your dear Motherland.

For over a quarter of a century you have fulfilled the numerous and laborious obediences placed upon you by the Holy Russian Church.

From a monk in the Trinity-St. Sergius cloister to the post of Metropolitan of Kiev and Galich and Patriarchal Exarch to the Ukraine—such is the arduous path Your Eminence has traversed in your service of the Church.

You have made a great contribution to the strengthening of unity and cooperation between the Russian Orthodox Church and the Local Orthodox Churches, and you have been tireless in this cause.

Numerous and diverse are the indefatigable labours you have performed for the strengthening and development of the Church's relations of fraternity and cooperation with non-Orthodox Churches and religious associations, with national, continental and world Christian organizations and movements and, es-

pecially, with the World Council of Churches and the Christian Peace Conference.

You selflessly devote your efforts to the strengthening of peace and friendship among nations and, by the example you offer of staunch service to peace, fire the hearts of your brother hierarchs, the clergy, and your countless Orthodox flock to labour zealously for the triumph of peace and justice throughout the world.

The Supreme Authority of our Russian Orthodox Church has duly acknowledged your selfless service of the Holy Church with high ecclesiastical awards.

And now it gives us genuine and profound joy to congratulate Your Eminence with all our heart on the high government award—the Order of Friendship of Nations—conferred upon you in recognition of your outstanding services to your country and the cause of peace.

We share this joy with all your numerous spiritual children, with your many, many colleagues in the religious and public spheres of your activities.

We prayerfully beseech our Lord and Saviour, Jesus Christ, that you may be *strengthened with all might, according to his glorious power* (Col. 1. 11) and granted many more years to labour with the same success for the good of the Holy Church and our beloved Motherland.

With unfailing Love in Christ for Your Eminence,

+ YUVENALIY, Metropolitan
of Krutitsy and Kolomna,
Head of the Department of External
Church Relations

January 22, 1979,
Moscow

The Presentation of the Order of Friendship of Nations to Metropolitan FILARET of Kiev and Galich, Patriarchal Exarch to the Ukraine

On January 23, 1979, in the Presidium of the Supreme Soviet of the Ukrainian SSR, the President of the Ukrainian SSR Presidium, A. F. Vatchenko, presented the Order of Friendship of Nations to Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

Present at the ceremony were: the First Vice-Chairman of the Council for Religious Affairs of the Ukrainian Council of Ministers, N. A. Kolesnik, and the Vice-Chairman of the Council for Religious Affairs of the Ukrainian Council of Ministers, P. D. Pilipenko.

Also in attendance was Bishop Makariy of Uman, Vicar of Kiev Diocese.

After the presentation of the order, A. F. Vatchenko warmly congratulated Metropolitan Filaret on the high government award and conveyed congratulations from V. V. Shcherbitsky, Member of the Politbureau of the CPSU Central Committee and First Secretary of the Central Committee of the USSR Communist Party, and A. P. Lyashko, Chairman of the Ukrainian Council of Ministers.

In his speech, A. F. Vatchenko noted the good relations existing in our country between the State and Church and gave a high appreciation of the Russian Orthodox Church's patriotic activities.

Metropolitan Filaret said in response: "Most esteemed Aleksei Fedoseyevich, dear friends,

"Allow me to express my sincere gratitude to the Presidium of the USSR Supreme Soviet, to Leonid Ilyich Brezhnev personally, to the Soviet Government, and also to the Presidium of the Ukrainian Supreme Soviet and the Government of the Soviet Ukraine for their high assessment of my humble labours.

"I interpret this award of the Order of Friendship of Nations on the occasion of my 50th birthday as an acknowledgement of the peacemaking and patriotic activities of the Russian Orthodox Church, of which our Ukrainian



Exarchate is a part. For us, as for all citizens of our country, the defence of peace is a sacred duty, and love for the Motherland is a sacred feeling.

"This year our multinational state marks the 325th anniversary of the Ukraine's reunion with Russia. In the struggle for the reunion of the Ukrainian people with the Russian people an active part was also played by the Orthodox Church. Therefore for me, Metropolitan of Kiev, the presentation of the Order of Friendship of Nations in this jubilee year of mine is a deep symbolic event.

"The Russian Orthodox Church will continue to take an active part in peacemaking and strengthening friendship among nations. She has always and consistently aroused new reserves of moral strength in the people and will ever continue to do so, and to educate people in a spirit of love for the people and their Motherland.

"I thank you once again for honoring me with this high government award and beg you to convey my sincere gratitude to Vladimir Vasilievich Shcherbitsky and Aleksandr Pavlovich Lyashko for their great attention and congratulations."

50th Birthday of the Patriarchal Exarch to the Ukraine

On January 23, 1979, the Patriarchal Exarch to the Ukraine, Metropolitan Filaret of Kiev and Galich, turned 50 years of age.

Both on the eve and on the actual day of the jubilee, celebrations in honour of this portentous date were held at the Cathedral Church of St. Vladimir in Kiev. Among those who arrived in the city for the occasion was the Primate of the Orthodox Church in Czechoslovakia, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, who led the festal services—All-Night Vigil and Divine Liturgy—at this cathedral. Officiating at All-Night Vigil were: Metropolitan Filaret himself, Metropolitan Sergiy of Odessa and Kherson, Metropolitan Nikolai of Lvov and Ternopol, Archbishop Damiian of Volyn and Rovno, Archbishop Nifont of Kharkov and Bogodukhov, Archbishop Leontiy of Simferopol and Crimea, Archbishop Antoniy of Chernigov and Nezhin, Archbishop Podosiy of Poltava and Kremenchug, Bishop Savva of Mukachevo and Ungorod, Bishop Makariy of Uman, Bishop Varlaam of Chernovtsy and Iakovina, Bishop Agafangel of Vinnitsa and Bratslav, Bishop Sevastian of Zovnovgrad and Nikolaev, and Bishop Hann of Zhitomir and Ovruch. They were assisted by the chancellor of the Exarchate, Archimandrite Pavel Sudavich; the Father Superior of the Lavra of the Dormition, Archimandrite Iakov Panchuk; the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko; and numerous members of the exarchate clergy.

On the actual day of the jubilee, Divine Liturgy was concelebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and the hierarchs and clergymen who had officiated at All-Night Vigil.

Among those who attended the services were: the Mother Superior of the Convent of the Protecting Veil in Kiev, Hegumenia Margarita; the Mother Superior of the St. Florus Convent in Ki-

ev, Hegumenia Agnessa; the Mother Superior of the Korets Convent of the Trinity, Hegumenia Natalia; and the Mother Superior of the Krasnogorodskoe Convent of the Protecting Veil, Hegumenia Ilaria.

Also present at the Liturgy was the President of the Christian Peace Conference, Bishop Dr. Karoly Toth.

Following Divine Liturgy a moleben of thanksgiving was conducted with deep solemnity.

Afterwards, Metropolitan Yuvenaliy read out the message of congratulations from His Holiness Patriarch Pimen of Moscow and All Russia and the ukase awarding Metropolitan Filaret the Order of St. Sergiy of Radonezh, 1st Class, and then presented him with this award. Metropolitan Yuvenaliy cordially congratulated Metropolitan Filaret on behalf of the Holy Synod.

Metropolitan Yuvenaliy then read out the letter of greetings from the Department of External Church Relations congratulating Metropolitan Filaret on his jubilee and on his high government award—the Order of Friendship of Nations.

On behalf of the episcopate, the clergy, the Odessa theological seminary, the monks and nuns, and the laity of the Ukrainian Exarchate, Metropolitan Sergiy warmly congratulated Metropolitan Filaret, Patriarchal Exarch to the Ukraine, on the occasion of his jubilee and his high government award.

In response, Metropolitan Filaret cordially thanked His Holiness Patriarch Pimen, the Holy Synod, Metropolitan Yuvenaliy, Metropolitan Sergiy and the episcopate of the Ukrainian Exarchate for the fraternal solicitude they had shown on his jubilee.

It was with deep gratitude that he expressed his thanks to the Soviet Government for so highly evaluating his patriotic and peacemaking activities and said that he regarded this award as an acknowledgement of the Russian Orthodox Church's services to our Motherland.

He also warmly thanked the Government of the Ukrainian SSR for supporting the labours of the Russian Orthodox Church in the republic and

for its warm congratulations on the occasion of his jubilee.

In the afternoon, A. F. Vatchenko, Chairman of the Presidium of the Ukrainian Supreme Soviet, presented Metropolitan Filaret with the Order of Friendship of Nations at the presidium headquarters.

At a ceremony on the same day at the headquarters of the Ukrainian Republican Peace Committee, the committee's chairman, the well-known Ukrainian writer, A. T. Gonchar (Oles Gonchar), presented Metropolitan Filaret with the Soviet Peace Committee's medal—"To a Peace Champion".

The presentation of the medal was attended by the First Vice-Chairman of the Council for Religious Affairs of the Ukrainian Council of Ministers, N. A. Kolesnik, and the council's vice-chairman, P. D. Pilipenko. Also present was Bishop Makariy.

Following the presentation of the medal A. T. Gonchar conveyed to Metropolitan Filaret cordial congratulations on his award from the Chairman of the Soviet Peace Committee and Honorary President of the World Peace Council, the writer N. S. Tikhonov, and warmly congratulated Metropolitan Filaret on his own personal behalf and on behalf of the Ukrainian Republican Peace Committee.

In response, Metropolitan Filaret expressed his heartfelt gratitude for the high assessment of his labours for the cause of peace.

In the evening, a big reception was held in honour of the Exarch's jubilee in his residence.

The reception was attended by His Beatitude Metropolitan Dorotej, Metropolitan Yuvenaliy, and the episcopate of the Ukrainian Exarchate, members of the Exarchate clergy, monks and nuns, and representatives of the Odesa Theological Seminary, as well as staff members of the Ukrainian Exarchate Administration and the journal *Pravoslavni Visnik*, and other employees of the Church.

Also present at the reception was the First Vice-Chairman of the Council for Religious Affairs of the Ukrainian Council of Ministers, N. A. Kolesnik, leading officials of the Ukrainian Republican Peace Committee, the Ukraini-

an Society of Friendship and Cultural Relations with Foreign Countries, and the Ukraina Society.

Metropolitan Filaret was cordially congratulated at the reception by His Beatitude Metropolitan Dorotej, who presented him with the highest award of the Czechoslovakian Orthodox Church—the Order of Sts. Cyril and Methodius Equal to the Apostles.

N. A. Kolesnik, First Vice-Chairman of the Council for Religious Affairs of the Ukrainian Council of Ministers, read out a telegram of congratulations from V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers (see p. 5), and cordially congratulated Metropolitan Filaret on behalf of the council which he represents. Bishop Dr. Karol Toth, President of the CPC, warmly congratulated Metropolitan Filaret on behalf of the Reformed Church in Hungary, the World Reformed Alliance and the Christian Peace Conference. He conveyed to Metropolitan Filaret the cordial congratulations of State Secretary Imre Miklós, President of the State Office for Church Affairs in the Hungarian People's Republic.

His Eminence was also warmly congratulated on his jubilee by Metropolitan Nikolai of Lvov and Ternopol on behalf of the Ukrainian episcopate; by V. P. Osnach, Chairman of the Presidium of the Ukrainian Society of Friendship and Cultural Relations with Foreign Countries; and A. S. Buevskiy, Vice-Chairman of the WCC Commission of the Churches on International Affairs.

In response, Metropolitan Filaret cordially thanked all the speakers for their congratulations and all those present for participating in his jubilee celebrations.

Another letter of greetings to Metropolitan Filaret was addressed by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate and editor-in-chief of *The Journal of the Moscow Patriarchate*.

On the instructions of the writer Boris Polevoi, Chairman of the Soviet Peace Fund, and its executive secretary, L. N. Nikonov, Metropolitan Filaret was presented with the Certificate



His Holiness Patriarch Pimen at the Easter service in the Patriarchal Cathedral of the Epiphany, Moscow

CONSECRATION OF ST. NICHOLAS CHURCH IN NOVGOROD
(December 13, 1978)



The northern part of St. Nicholas Church

Metropolitan Antony of
Novgorod and Leningrad
consecrating the altar

of Honour of the Soviet Peace Fund at the headquarters of the Ukrainian Republican Peace Committee.

Metropolitan Filaret was also congratulated on his high government award and on his jubilee in telegrams from Z. M. Kruglova, Chairperson of the Presidium of the Union of Soviet So-

cieties of Friendship and Cultural Relations with Foreign Countries (USSF), and B. A. Rybakov, Board Chairman of the USSR-Greece Society. They also informed him that he had been awarded the Badge of Honour of the USSF.

Exchange of Messages by Pope John Paul II and Patriarch PIMEN

**To His Holiness PIMEN, Patriarch
of Moscow and All Russia**

During the last months the Catholic Church has experienced in turn both sadness and joy. You, Your Holiness, and the Moscow Patriarchate have deeply shared these events in the life of our Church. I would like to express our gratitude to you for this witness of Christian love and solicitude, in which I see an expression of the deep ties of communion that unite us, despite the obstacles which, sadly, still stand between our Churches.

I would also like to thank you, Your Holiness, for the gifts which you have sent me through His Eminence Metropolitan Yuvenaliy.

In the service which I have been chosen to perform in the Church of God, I am guided by the confession of faith made by St. Peter the Apostle: *Thou art the Christ, the Son of the living God* (Mt. 16.16). Christ is the centre of our faith, and this faith which surges forth in our one witness, lies at the heart of the unity which must be attained by His children. Serving this unity is an essential part of my new ministry. Placing our trust in all things in Him, from Whom we have our *sufficiency* (2 Cor. 3.5), in the spirit of the Second Vatican Council and in keeping with the words and acts of my predecessors, I am firmly resolved to do everything possible to bring nearer the restoration of unity among all Christians.

With God's grace relations between the Church of Rome and the Moscow Patriarchate have developed and deepened in the last years. It is my wish that we continue in humility and prudence to progress in this way, but also with all necessary courage to follow

the inspirations of the Holy Spirit, Who continues to speak to the Churches (cf. Rev. 2.7) and Who leads us towards a better realization of the mystical Providence of God for all His people.

As we are drawing near to the feasts of Christmas and the New Year I take this opportunity of offering you, Your Holiness, my very best wishes, which I commit to the Lord in prayer, and my assurances of brotherly love.

Pope JOHN PAUL II

Vatican City, December 20, 1978

**To His Holiness Pope JOHN PAUL II,
Bishop of Rome**

Your Holiness,

Please accept my sincere gratitude for your letter of December 20, 1978, expressing your benevolence towards the Russian Orthodox Church. We are pleased with your appraisal of the fraternal relations which have been established between our two Churches over the past few years, an appraisal which we fully share.

We sincerely welcome Your Holiness's words to the effect that the search for unity will constitute the basis of your ministry in the spirit of the Second Vatican Council and the heritage of your outstanding predecessors.

For her own part, the Russian Orthodox Church is filled with the desire to continue with God's help her diligent search for the fullness of communion and unity in Christ.

Your Holiness, kindly accept our very best wishes for your lofty ministry.

With steadfast and brotherly love in the Lord,

**+ PIMEN, Patriarch
of Moscow and All Russia**

Moscow, March 6, 1979

Exchange of Telegrams on the Feast of St. NIKOLAI of Japan, February 16(3)

To His Eminence
Metropolitan THEODOSIUS

Tokyo

On the Feast of St. Nikolai Equal to the Apostles, Archbishop of Japan, please accept, Your Eminence, our cordial congratulations and our kindest wishes.

With love in the Lord,

+ PIMEN, Patriarch
of Moscow and All Russia

To His Holiness PIMEN, Patriarch
of Moscow and All Russia

Moscow

Exceedingly grateful to Your Holiness for your kind and cordial greetings on the Feast of St. Nikolai Equal to the Apostles, Archbishop of Japan. While wishing you all the very best, we beseech your prayers for your young daughter Church.

With love in the Lord,

+ Metropolitan THEODOSIUS

To His Eminence
Metropolitan THEODOSIUS

Tokyo

Please accept, Your Eminence, our cordial congratulations on the Feast of St. Nikolai Equal to the Apostles, Archbishop of Japan. I wholeheartedly wish you, dear Vladyka, and all the children beloved of God, of the Holy Japanese Church the abundant mercies of God upon all your labours.

With brotherly love in Christ,

+ Metropolitan YUVENALIY

To His Eminence
Metropolitan YUVENALIY,
Head of the Department of External
Church Relations
of the Moscow Patriarchate

Moscow

Exceedingly grateful to you for your warm greetings on the occasion of the Feast of St. Nikolai of Japan.

With brotherly love in Christ,

+ Metropolitan THEODOSIUS

Six Months Since the Death of Metropolitan NIKODIM of Leningrad and Novgorod

March 5, 1979, marked the completion of six months since the death of His Eminence Nikodim, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

As this date coincided with the first week of Lent memorial services for the late hierarch were held on Cheese-Fare Sunday, March 4. On this day the Lity for the Dead was held for Metropolitan Nikodim after Divine Liturgy in the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Pimen of Moscow and All Russia, assisted by the cathedral clergy.

A panikhida was conducted after Divine Liturgy in the Dormition Church in the Novodevichy Convent by Metropolitan Yuveneriy of Krutitsy and Kolomna, Head of the Department of External Church Relations; he was assisted by the local clergy and staff members of the DECR in holy orders.

Before the panikhida, Metropolitan Yuveneriy delivered a moving address dedicated to Metropolitan Nikodim, of blessed memory, in which he dwelt on the noble virtues of his personality and noted the everlasting importance of his selfless labours for the good estate of the Holy Church and his earthly nation.

In the Church of the Apostles St. Peter and Paul, in Lefortovo, Moscow, Bishop Iov of Zaraisk, Deputy Head of the DECR, led a panikhida after Divine Liturgy and delivered a heartfelt address on the life and labours of Metropolitan Nikodim.

Later that day the DECR offices were the venue for a memorial repast which was attended by staff members of the DECR and other employees of the Patriarchate.

Also present at the repast were

young members of the Finnish Orthodox Church and the Lutheran Church of Finland headed by Archpriest Juhani Härkönen.

During the repast, Metropolitan Yuvenaliy delivered a speech in which he described the diversified fruits of His

Eminence Metropolitan Nikodim's untiring labours for the Holy Church and for his country. Many warm words in memory of the late archpastor were spoken by Bishop Iov, Archpriest Juhani Härkönen and Aleksei S. Buevsky, Secretary of the DECR.

Reception in Honour of the New Patriarchal Exarch to Western Europe

On the occasion of Metropolitan Filaret of Minsk and Byelorussia's appointment as Patriarchal Exarch to Western Europe a big reception was given on December 12, 1978, by Metropolitan Yuvenaliy of Krutitsy and Komnina, Head of the Department of External Church Relations (DECR).

The reception was attended by Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archbishop Khrizostom of Kursk and Belgorod and Bishop Iov, deputy heads of the DECR; staff members of the synodal departments and representatives of the clergy.

Present at the reception were also their Excellencies J. F. Herpen, the Belgian Ambassador to the USSR, R. W. Maccotta, the Italian Ambassador to the USSR, K. W. Reinink, the Dutch

Ambassador to the USSR, B. de Leusse, the French Ambassador to the USSR, and A. Hohl, the Swiss Ambassador to the USSR.

The Council for Religious Affairs of the USSR Council of Ministers was represented by its deputy-chairman V. V. Fitsev and the head of its international department V. S. Volodin.

CHRONICLE

On February 6, 1979, H. E. K. W. Reinink, the Ambassador of the Netherlands to the USSR, gave a luncheon at the embassy in honour of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

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On February 7, 1979, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, called at the French Embassy in Moscow and was received by Ambassador Bruno de Leusse.

BOOKS AND PUBLICATIONS

New Edition of the Bible

At the end of February 1979, the Publishing Department of the Moscow Patriarchate received the fourth edition of *The Bible. The Books of the Old and New Testament* (a publication of the Moscow Patriarchate, Moscow, 1979, 1372 pp. with a supplement of 13 plates—six reproductions of icons: "The Life-Giving Trinity", "Christ Pantocrator", the Four Evangelists, and

seven maps, all in colour). This last edition is a reprint of the 1968 edition, just as was the 1976 edition, with corrections made of errors noted. The maps of Mesopotamia and the Roman Empire are not on the flyleaves, however, since they are included in a better execution in the supplement.

The Bible, just as all the other publications of the Moscow Patriarchate, will be distributed to the churches of the Russian Orthodox Church through the diocesan administrations and to the theological schools.

E. K.





Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

On **February 7 (January 25)**, the Feast of the Icon of the Mother of God "Assuage My Sorrows", His Holiness Patriarch Pimen concelebrated Divine Liturgy together with Bishop Iov of Zarsk and, on the eve, conducted All-Night Vigil in the Moscow Church of St. Nicholas, in Kuznetsy, where there is a much-revered Icon of the Mother of God "Assuage My Sorrows".

On **February 11 (January 29)**, the Sunday of the Publican and the Pharisee, and on **February 18 (5)**, the Sunday of the Prodigal Son, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eves, conducted All-Night Vigil in the Patriarchal Cathedral.

February 12 (January 30), the Feast of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom. On the eve, Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral.

On **February 13 (January 31)**, the Feast of St. Nikita the Bishop of Novgorod, His Holiness the Patriarch attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **February 14 (1)**, the Feast of St. Tryphon the Martyr, His Holiness Patriarch Pimen concelebrated Divine Liturgy together with Bishop Iov of Zarsk and, on the eve, conducted All-Night Vigil in the Church of the Icon of the Mother of God "The Sign", Pereyaslavskaya Sloboda, Moscow, where there is a deeply-revered icon of St. Tryphon.

On **February 15 (2)**, the Feast of the Presentation of Our Lord, His Holiness Patriarch Pimen concelebrated Divine Liturgy together with Metropolitan Chrysostomos of Myra (Constantinople Church) in the Patriarchal Cathedral. On the eve, His Holiness conducted All-Night Vigil in the Patriarchal Cathedral.

Patronal Feast in a Moscow Church

On December 10, 1978, the 25th Sunday after Pentecost, the Church of the Icon of the Mother of God "The Sign" in Moscow's Pereyaslavskaya Sloboda celebrated its patronal feast. Here are many holy shrines dear to the hearts of believers: a cross from Moscow's Monastery of the Passion, an icon of the martyrs, Sts. Adrian and Natalia, an image of the martyr and miracle worker, St. Tryphon, and an icon of the righteous St. Philaretus the Merciful.

All-Night Vigil on the eve and Divine Liturgy on the day of the feast were led by His Holiness Patriarch Pimen.

To the festal peal of bells, His Holiness the Patriarch arrived at the packed church at 6 p. m., and was greeted by the superintendent dean, Archpriest Nikolai Petrov, and the rector of the

church, Archpriest Ioann Ryazantsev. To the singing of a troparion for the feast, His Holiness the Patriarch kissed the icon of the martyr, St. Tryphon, and proceeded to the sanctuary.

During the All-Night Vigil the choir sang prayerfully under the direction of the precentor, V. A. Kondratiev.

Prior to the Hexapsalmos, Patriarch Pimen delivered a sermon:

"In the name of the Father and of the Son and of the Holy Spirit. *How dreadful is this place! this is none other but the house of God, and this the gate of heaven.*

"These words, dear brothers and sisters, sounded forth for us today from the Old Testament. They are extremely instructive for us and relevant to every church and to every Christian, for every Christian ought to be a temple of God.

"We must remember that on the holy altar in the House of God the Most Pure Body and Divine Blood of our Lord, are ever present.

"We must also acknowledge that we are often far from being the Lord's temple and unworthy to stand in the church where the Lord Himself abides, and therefore the House of God becomes for us a place of fear.

"What does the House of God, the church of the Lord, mean for us?

"Let us dwell on the example of this holy temple, where we have gathered in large numbers to glorify the Immaculate Virgin Mary.

"Here, in this temple, abides the Immaculate Virgin Mary—the Indestructible Wall, the Fount of Mercy, the Haven of Peace. She extends Her all-embracing love to all humanity, which was entrusted to Her at the foot of the Cross on Golgotha by Her Divine Son.

"The whole life of the Mother of God speaks of Her humility as well as of Her obedience—Her other spiritual perfection. *For he hath regarded the low estate of his handmaiden; for, behold, from henceforth, all generations shall call me blessed.* So declared the Mother of God to the righteous Elisabeth. On the day of the Annunciation She replied to the Archangel: *Behold the handmaid of the Lord; be it unto me according to thy word.* In other words, we must learn humility and obedience from the Mother of God Herself.

"In this holy temple are spiritually present many saints of God, whose life serves as an admonition for us, and who have special power to offer up their prayers to the Lord of Hosts and thereby promote the fulfilment of our supplications and prayers.

"Here, in spirit, is St. John the Forerunner and Baptist of the Lord. He was a teacher of repentance who showed us by his own example what fasting means, how one should keep fasts and the necessity of fasting before the start of every important undertaking. The Forerunner of the Lord in the House of God undoubtedly offers up prayers for every man who wishes to cleanse his soul through repentance and unite in the Holy Eucharist with the Lord and Saviour.

"Also present in spirit are those saints of God, the martyrs Adrian and Natalia. They demonstrated by their life the necessity of strong marital ties, the necessity of keeping one's family life pure. Their conjugal life is highly instructive.

"The martyr St. Tryphon is also zealous in prayer and intercedes for us all before God. He testifies by his life to the fact that everything sent by God in life is providential and serves the salvation of man.

"Whatever church we may enter, we will find those who pray and intercede for us before God, who teach us by the example of their own life and call us, dear brothers and sisters, to spiritual perfection.

"We see many examples of piety, many examples of the fulfilment of God's law, in the temple.

"And if we are reverential towards the holy temple, if we piously venerate the memory of God's saints, then for us every church will represent the gates to the Kingdom of Heaven.

"This is what the *house of God* means, that is what the *gate of heaven* means. These are words which the Holy Church has brought to us today from the Old Testament, but which have a direct bearing on the New Testament, and on our life, and on each and every one of us.

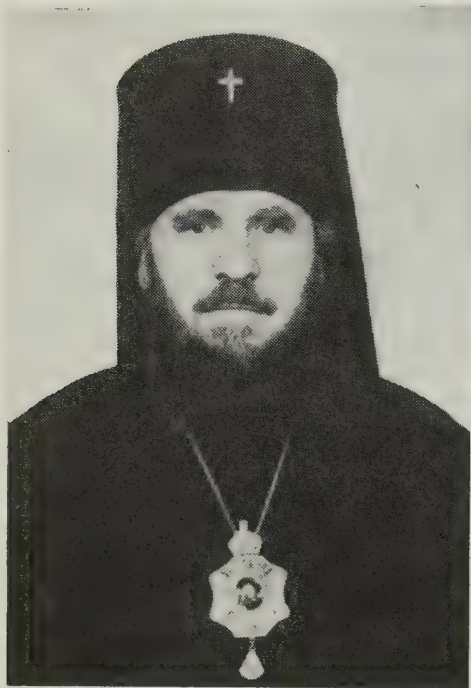
"May you all enjoy the protection and prayerful aid of the Blessed Virgin Mary before the Throne of God, that you may all be made perfect spiritually and enter the *gate of heaven* to enjoy eternal life in the heavenly mansions. Amen."

"After the conclusion of All-Night Vigil, His Holiness blessed the worshippers and left the church to the pealing of bells.

At 10 a. m. on December 10, His Holiness Patriarch Pimen arrived for the celebration of Divine Liturgy. After a ceremonial welcome, His Holiness kissed the shrines of the church. This was followed by the Primate's vesting in accordance with his patriarchal dignity.

At the Lesser Entrance, His Holiness presented the rector, Archpriest Ioann Ryazantsev, with a mitre.

Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe



Archbishop Melkhisedek (secular name Vasilii Mikhailovich Lebedev) was born on January 26, 1927, in Novo-Cherkasovo Village, Shatura District, Moscow Region.

In 1950, he graduated from the Moscow Theological Seminary. On July 18 of the same year, Bishop Makariy (Daev) of Mozhaisk ordained him deacon, and on July 21—presbyter. He served in the Church of the Transfiguration in Besovo Village, in the Church of St. Parasceve in Tugoles Village and in the Church of the Resurrection in Molodi Village, Moscow Diocese.

In January 1961 he was appointed Superintendent Dean of the Orekhovo-

Zuevo Church District and Rector of the Church of the Nativity of the Blessed Virgin in Orekhovo-Zuevo, Moscow Diocese.

In 1963, he, then a widower, was admitted to the Trinity-St. Sergiy Lavra, took monastic vows and was assigned to serve in the Trinity Patriarchal Podvorye in Lukino Village near Moscow (now the Mount Athos St. Panteleimon Podvorye).

On June 15, 1965, he was raised to the rank of archimandrite. On June 17 of the same year, he was consecrated Bishop of Vologda and Veliki Ustyug.

In 1966, he took the final exams of the Moscow Theological Academy, and received the degree of Candidate of Theology. The topic of his thesis was "The Second Vatican Council (a historical-critical study)".

From October 7, 1965, he served as Bishop of Vienna and Austria and from June 25, 1970, as Bishop of Penza and Saransk.

His Grace takes an active part in the peacemaking and ecumenical work of the Russian Orthodox Church. For his vigorous activities in the cause of peace on July 30, 1976, he was awarded the Certificate of Honour of the Soviet Peace Fund.

Archbishop Melkhisedek has visited many countries as a member of delegations from our Church.

On September 9, 1976, he was elevated to the dignity of archbishop.

On October 10, 1978, His Holiness Patriarch Pimen and the Holy Synod appointed him Archbishop of Berlin and Central Europe and Patriarchal Exarch to Central Europe.

After the Liturgy, His Holiness Patriarch Pimen, assisted by the clergy of the church, led a festal moleben and read a prayer to the Mother of God.

His Holiness preached on the ecphronesis from the Liturgy: "Commemorating our most holy, most pure, most blessed and glorious Lady, Mary ever Virgin and Mother of God..."

The celebration of the patronal feast then concluded. But when the service was over it was a long time before the believers left the church, for they were thanking the Lord and His Most Pure Mother for the spiritual joy they had been granted of communing at the much-revered shrines.

Archpriest IOANN RYAZANTSEV

The Consecration of the Church of St. Nicholas in Novgorod

Several years ago the community of the Church of St. Philip the Apostle, on the corner of Nutnaya and Bardovaya (Krasilov and Suvo-ov) streets, one of Novgorod's oldest church buildings, took steps to organize restoration work in the Church of St. Philip and to reconstruct the ancient Church of St. Nicholas the Miracle Worker, which had stood adjoining it for 300 years but had been dismantled in the 19th century because of structural defects in parts of the building.

In 1978, the Special Novgorod Scientific-Restoration Production Workshop completed the major part of the work and reerected the Church of St. Nicholas the Miracle Worker on its 14th century foundation.

The restoration of the Church of St. Nicholas on Nutnaya Street was preceded by a large amount of scientific work.

At the initiative of Metropolitan Nikodim of Novgorod* and Leningrad and with the permission of the Cultural Department of the Executive Committee of the Novgorod Regional Soviet of People's Deputies, an agreement on scientific investigations on the site was concluded on April 10, 1969, between the council of the Church of St. Philip and the Special Novgorod Scientific-Restoration Production Workshop.

The investigation work and restoration projects were carried out in accordance with the plan approved in March 1969 by the State Inspectorate on the Conservation of Historical and Cultural Monuments under the RSFSR Ministry of Culture.

In August 1977, the plan was approved for the restoration of the Church of St. Philip and the construction of the Church of St. Nicholas on Nutnaya Street.

With the blessing of Metropolitan Nikodim of Novgorod and Leningrad, work commenced in October 1977 on

the reconstruction of the Church of St. Nicholas on its 14th century foundation in keeping with Novgorod traditions. The ancient church had walls one and a half metres thick constructed out of limestone of various shapes and sizes. Brick was only used in insignificant quantities.

The curved lines, uneven surfaces and slanted corners, the tripart division of the façade by ridges, and the soft, smeared appearance of the stuccoed crosses endow the restored church with a special plasticity. The rebuilt edifice is an exact copy of the ancient Church of St. Nicholas, it has no columns, no sanctuary apse, has two tiers of windows, vaults and arches supporting the drum (with windows) of the helmet-shaped, scaled cupola, and carved wooden porches on the northern and western sides. The church lacks a great number of architectural elements and adornments; everything about it is stern and simple.

In December 1978, the construction of the Church of St. Nicholas was almost completed.

* * *

The consecration of the newly erected church was set down by the ruling hierarchy, Metropolitan Antoni of Novgorod and Leningrad, for December 13, the Feast of the Apostle St. Andrew the First-Called.

On the eve of the feast, December 12, All-Night Vigil for the renewal of the church and for St. Nicholas was held on the solea of the Church of St. Nicholas with the Holy Doors closed.

Prior to the commencement of the service, the following hierarchs were met with due solemnity: first, Bishop Valentin of Ufa and Sterlitamak, then Bishop Meliton of Tikhvin, Archbishop Kirill of Vyborg and finally, Metropolitan Antoni of Novgorod and Leningrad.

Upon entering the church the hierarchs kissed the shrine of St. Nikita of Novgorod, which is situated by the southern right-hand wall of the Church of St. Nicholas.

* In Leningrad, the ruling hierarch's title is "of Leningrad and Novgorod", but in Novgorod and throughout the Novgorod Diocese, he bears the title "of Novgorod and Leningrad" — Ed.

Also present at the All-Night Vigil was Metropolitan Paulose Mar Gregorios of Delhi (Orthodox Syrian Church, Catholicosate of the East, India). He attended Divine Liturgy on the actual feast day as well.

A table was set up before the Holy Doors on the solea, and on it were placed the Gospel, Artophorion and four candles. A lectern with an icon of St. Nicholas on it was placed in the middle of the church. Before the beginning of the polyeleos the hierarchs worshipped in their allotted places on both sides of the ambo.

The polyeleos was conducted by Metropolitan Antony and the hierarchs, assisted by many clerics.

During the All-Night Vigil, Metropolitan Antony anointed the worshippers with holy oil.

At the end of the service, Vladyka Antony delivered an address.

"For us today is a specially festive occasion, for we are conducting the first service in this new Church of St. Nicholas.

"The church may be small, just as the Church of St. Philip contiguous to it, but its significance is great: everything here is splendid and distinctive, for in this church abides the grace of God. It is an abode of God's glory.

"A temple has a special significance—it is the expression of our faith, love, hope and desire for union with God. It is a place of contact with the grace of God, for here this grace descends upon us.

"Tomorrow is the Feast of St. Andrew the First-Called. It fell to the lot of the Apostle Andrew to illuminate our lands with the light of Orthodoxy. There is a tradition that the Apostle Andrew came to Novgorod (that is, to the area where Novgorod was later founded). Here too, in Novgorod, St. Nikita was born and carried out his ministry. The Lord granted him incorruptibility and glorified him more than four centuries ago through the invention of his holy relics.

"A believer should be the temple of the Holy Spirit. One should enter a church with awe and humility, in order that one may sense the action of grace. Here man is blessed from birth to death. Here we partake of the Body and Blood of Christ, here the consecra-



The Church of St. Philip the Apostle (right) and the adjacent Church of St. Nicholas in Novgorod (model, reconstruction)

tion of marriage between man and wife takes place, here the grace of holy orders is conferred.

"Let us pray that the Lord may bless and preserve our church and that the grace of God may abide with us all. Amen."

During the All-Night Vigil, as during the Liturgy the following day, the choir sang prayerfully under the direction of I. G. Porferidov. Some of the canticles were performed in the Novgorod chant.

On the actual feast day, Metropolitan Antony consecrated the church, assisted by some clerics. Then, taking the reliquary from the altar of the Church of St. Philip, Vladyka Antony bore it on his head into the newly consecrated Church of St. Nicholas, after leading a procession of the clergy round the church.

Divine Liturgy was concelebrated by all the hierarchs, assisted by Archpriests Mikhail Elagin, Superintendent Dean of the Novgorod Deanery; Archpriest Igor Ranne, Secretary of the Leningrad Diocesan Board; Archimandrite Docent Ioann Maslov of the MTA, Archimandrite Klavdian Modenov, Superintendent Dean of the Staraya Russa Church District; the rector, Archpriest Anatoliy Malinin, and other clerics of the Nov-

Novgorod and Leningrad dioceses, as well as LTA students, Archimandrite Mikhail Poliastis (Church of Jerusalem) and Archimandrite Athanasios Pephanis (Church of Hellas).

At the Liturgy were also LTA professors Dr. N. D. Uspensky, and LTA students Michael Bondar (USA), Miodrak Predrak (Yugoslavia) and Petr Petrov (Bulgaria).

There was a large number of communicants. It is a particularly joyful experience to be the first to receive Holy Communion in a newly-consecrated church.

Metropolitan Antoniy also preached to the clergy and congregation.

Metropolitan Antoniy called on participants in the festal service and all worshippers to thank the Lord for His favours towards us and, in particular, to offer up a fervent prayer for His Holiness Patriarch Pimen, who had blessed the consecration and allotted a considerable sum for the erection of an iconostasis in the 16th century style. Prayers should be said for the church's builders and benefactors with a special sense of gratitude, said Vladyka Antoniy in conclusion.

Protodeacon Bogdan Soiko intoned "Many Years". Then, as an expression of deep gratitude for his solicitude for his church, "Eternal Memory" was sung in honour of the late Metropolitan Nikodim of Novgorod and Leningrad.

The churchwarden and members of the council of the Church of St. Philip were presented with patriarchal awards for their diligent labour in the cause of restoring the Church of St. Nicholas. Metropolitan Antoniy bestowed the mitre of Vladyka Nikodim on Archpriest Mikhail Elagin in gratitude for his zealous ministry.

On behalf of the diocese's clergy and laity, Archpriest Mikhail Elagin congratulated Metropolitan Antoniy upon his accession to the ancient seat of Novgorod.

In response to the messages sent them by Metropolitan Antoniy, telegrams were received from His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

The telegram from His Holiness the Patriarch read: "I cordially greet and congratulate Your Eminence and your Novgorod flock on the completion of the construction and formal consecration of your new church. May God's blessing accompany your archpastoral labours to the glory of God. With love, Patriarch PIMEN".

Archpriest MIKHAIL ELAGIN

IN THE DIOCESES

Diocese of Moscow On September 21, 1978, the Feast of the Nativity of the Blessed Virgin, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Saurovo-Upolzy Village, Pavlovsky Posad District, and on September 27, the Feast of the Exaltation of the Lord's Cross, he likewise officiated in the Church of the Exaltation of the Cross in Tatarintsevo Village, Ramenskoe District.

On November 5, the 20th Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Ascension in Pavlovsky Posad.

On the 22nd Sunday after Pentecost, November 19, the Vladyka celebrated Divine Liturgy

in the Church of St. Nicholas and St. Michael the Archangel in Nikolskoe-Arkhangelskoe Village. During the Liturgy he blessed Vyacheslav Gerasimenko, a 4th year student of the Moscow Theological Seminary, reader. After the service His Eminence blessed the new parish house.

On November 21, the Synaxis of St. Michael the Archangel, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Transfiguration in Verzilovo Village, Stupino District, where there is a side-chapel dedicated to St. Michael the Archangel.

On the Feast of St. Nicholas, December 19, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Saviour in Bolshoe Svinorie Village, Naro-Fominsk District, where there is a side-chapel dedicated to St. Nicholas.



Metropolitan Yuvenaliy of Krutitsy and Kolomna at Divine Liturgy in the Church of St. Nicholas and St. Michael the Archangel in the Nikolskoe-Arkhangelskoe Village, November 19, 1978

On January 28, 1979, the 32nd Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Annunciation in Bratovshchina Village, Pushkino District.

In all these churches, His Eminence Yuvenaliy preached and blessed the congregations.

Diocese of Kiev On August 31, 1978, the Feast of the Martyrs Sts. Florus and Laurus, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, conducted Divine Liturgy and a moleben on the occasion of the patronal feast in the Kiev Convent of the Ascension and St. Florus.

On September 3, the 11th Sunday after Pentecost, at Divine Liturgy in the Cathedral Church of St. Vladimir in Kiev, Metropolitan Filaret ordained Deacon Ioann Gerzun presbyter and Reader Ioann Shkap deacon.

In the cathedral church at Divine Liturgy on Thursday, September 7, Metropolitan Filaret ordained Reader Aleksiy Reshetnyak deacon, and on September 8, the Feast of the Vladimir Icon of the Mother of God, he ordained Reader Aleksandr Artemiev deacon.

On September 12, the Feast of the Translation of St. Aleksandr Nevsky's Relics, Metropo-

litan Filaret celebrated Divine Liturgy on the occasion of the patronal feast in the church Fenevichi Village, Ivankov District, Kiev Region.

On Saturday, September 16, the 13th week after Pentecost, at Divine Liturgy in the cathedral church, Metropolitan Filaret ordained Deacon Aleksiy Reshetnyak presbyter and Reader Andrei Pivoshenko deacon.

On September 17, the 13th Sunday after Pentecost, His Eminence Filaret celebrated Divine Liturgy and blessed the new iconostasis in the Church of the Dormition in Zolotonoshka, Cherkassy Region.

On September 20, the 300th anniversary of the martyrdom of St. Makariy of Kanev the Archimandrite of Ovruch, Pereyaslav, V. Vladyka Exarch celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Cherkassy, where rest the relics of St. Makariy.

After the relics of St. Makariy had been solemnly borne round the church, His Eminence Filaret delivered a homily on the feats of the saints—holy monks and martyrs. The cornerstone of their feats was their deep faith and devotion to God and the Holy Church. The Vladyka Exarch commented on the labours

the parish dean, and thanked all the parishioners for the repairs made to the church.

On September 22, the Feast of the Invention and Translation of the Relics of St. Feodosiy the Archbishop of Chernigov, Metropolitan Filaret celebrated Divine Liturgy in the Cathedral Church of the Resurrection in Chernigov and ordained Deacon Georgiy Dudash presbyter.

Archbishop Antoni of Chernigov and Nezhin thanked Metropolitan Filaret for the joy of common prayer.

On September 24, the 14th Sunday after Pentecost, His Eminence Filaret concelebrated Divine Liturgy in the cathedral church with Bishop Makariy of Uman, assisted by an assembly of the clergy and a delegation of priests from the Czechoslovakian Autocephalous Orthodox Church.

On the Feast of the Exaltation of the Lord's Cross, September 27, His Eminence Filaret concelebrated Divine Liturgy in the cathedral church with Bishop Makariy of Uman and ordained Deacon Andrei Pivoshenko presbyter and Reader Petr Zdrilyuk deacon.

On October 1, the 15th Sunday after Pentecost, Metropolitan Filaret concelebrated Divine Liturgy in the cathedral church with Archbishop Mikhail of Astrakhan and Enotaevka and Bishop Makariy of Uman, and ordained Deacon Anatoliy Yablonsky presbyter and Reader Vladimir Osadchy deacon.

On the Feast of the Protecting Veil of the Holy Theotokos, October 14, Vladyka Filaret celebrated Divine Liturgy in the Convent of the Protecting Veil in Kiev and ordained Deacon Petr Zdrilyuk presbyter. His Eminence delivered a sermon on the necessity for believers to venerate deeply the Mother of God.

On the Feast of the Iberian Icon of the Mother of God, October 26, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Transfiguration in Staroe Village, Borispol District, Kiev Region, where there is a greatly revered Iberian Icon of the Mother of God. Vladyka Filaret warmly thanked the rector, Father Valeriy Elensky, and the members of the church council and parishioners for the exemplary order they maintained in their House of God.

On October 29, the 19th Sunday after Pentecost, Metropolitan Filaret concelebrated Divine Liturgy in the cathedral church with Bishop Makariy of Uman, and ordained Reader Evstafiy Gavrilov deacon.

Bishop Makariy of Uman also conducted several other services in the cathedral church with Metropolitan Filaret.

Diocese

of Ivano-Frankovsk On March 19, 1978, the 1st Sunday in Lent, the Triumph of Orthodoxy, Archbishop Iosif of Ivano-Frankovsk and Kolomyia conducted Divine Liturgy and the moleben for Orthodoxy Sunday in the cathedral church in Ivano-Frankovsk.

His Grace preached on the triumph of Holy Orthodoxy in the lands of Western Ukraine after the Lvov Council of 1946. The Vladyka stressed the great role of the Orthodox Church in the spiritual life of believers in the Ivano-Frankovsk area and spoke of the exceedingly great attention which the Russian Orthodox Church bestows upon those Uniates who have returned to her bosom.

On Saturday, April 1, Archbishop Iosif ordained Deacon Vasilii Moroz presbyter and Reader Ioann Furik deacon at Divine Liturgy in the Church of the Protecting Veil in Ivano-Frankovsk.

On April 7, the Feast of the Annunciation, Archbishop Iosif celebrated Divine Liturgy—and on the eve officiated at All-Night Vigil—in the Church of the Protecting Veil in Knyagin, Ivano-Frankovsk, assisted by the city clergy. At the Liturgy His Grace ordained Deacon V. Sinyuk presbyter and Reader Andrei Kopiltsiv deacon.

During the Holy and Easter weeks, on Easter Sunday, Ascension Day, Holy Trinity Day, and other Sundays and feast days, Archbishop Iosif conducted services and preached in the cathedral church. With the Vladyka's blessing, Archpriest Vladimir Dorosh, Secretary of the Diocesan Administration, also delivered sermons at some of the services.

Diocese of Kazan On March 19, 1978, the 1st Sunday in Lent, the Triumph of Orthodoxy, Bishop Panteleimon of Kazan and the Mari celebrated Divine Liturgy in the cathedral church and ordained Hypodeacon Viktor Raisha deacon to serve in the Church of the Kazan Icon of the Mother of God in the town of Chistopol.

On March 25, Saturday of the second week in Lent, Vladyka Panteleimon ordained his hypodeacon, Leonid Korlyakov, deacon at Divine Liturgy in the cathedral church. On March 26, the 2nd Sunday in Lent, he ordained him presbyter and appointed him (His Grace is the administrator a.i. of Izhevsk Diocese) Rector of the Church of St. Aleksandr Nevsky in Russky-Pychas (Izhevsk Diocese).

On the Feast of the Annunciation, April 7, at Divine Liturgy in the cathedral church, Bishop Panteleimon ordained Deacon Ioann Bort-

nikov presbyter to serve in the Cathedral Church of the Holy Trinity in Izhevsk.

On Easter Sunday, April 30, His Grace conducted the Paschal Matins and Divine Liturgy in the cathedral church. The Vladyka presented the cathedral's hypodeacon, Dimitriy Fyodorovich Kamakhin, with a patriarchal award—the Order of St. Vladimir, 3rd Class.

On May 2, Easter Tuesday, Bishop Panteleimon celebrated Divine Liturgy in the cemetery church in Kazan. At the Lesser Entrance, with the blessing of His Holiness Patriarch Pimen, he raised Father Aleksandr Nesterov to the rank of archpriest. The churchwarden, Zinaida Pavlovna Tareyeva, was presented with a patriarchal certificate.

On Easter Saturday, May 6, Bishop Panteleimon celebrated Divine Liturgy in the cathedral church and, at the Lesser Entrance, bestowed a patriarchal award, a palitsa, on Archpriest Nikolai Filippov, one of the cathedral clergy. Aleksandra Vasilievna Malysheva, a staff member of the diocesan administration, was presented with a patriarchal certificate in token of her zealous labours.

On May 7, the 2nd Sunday after Easter, of the Apostle Thomas, His Grace celebrated Divine Liturgy—and on the eve officiated at All-Night Vigil—in the Prayerhouse of St. Nicholas in Volzhsk, Mari Autonomous Republic. He was assisted by the rector Archpriest Dimitriy Vedeneyev, confessor of the diocese and superintendent dean of the Mari Church District and the local clergy.

Diocese of Kirovograd On the Feast of Christ's Nativity and on Epiphany, in 1978, and also on other Sundays and feast days, Bishop Sevastian of Kirovograd and Nikolaev conducted services in the cathedral church in Kirovograd, assisted by the cathedral clergy. In accordance with custom, the archpastor preached on the subject of the feast or the Gospel lesson. With the blessing of Vladyka Sevastian, the ecclesiarch of the cathedral, Archpriest Vasilii Shpudeiko, also preached at some of the services.

In the evening of April 9, the 4th Sunday in Lent, His Grace visited the Prayerhouse of St. Andrew in Znamenka. Before a large congregation of parishioners Vladyka Sevastian was solemnly welcomed by members of the church council and the rector, Archpriest Vsevolod Zafovsky, secretary of the diocesan administration, delivered a cordial address.

After the evening service, Bishop Sevastian read the Passion Office and delivered a sermon. The worshippers then received the archpastor's blessing and warmly thanked him for visiting

their house of worship, for the joy of common prayer and for his archpastoral exhortation.

On April 30, Easter Sunday, and on the days of Eastertide, His Grace celebrated Divine Liturgy in the cathedral church.

Diocese of Kharkov **The Feast of St. Meletiy of Kharkov** Kharkov. On March 12 (February 27), 1978, Cheese-Fare Sunday (Forgiveness Sunday), a service was held in Kharkov's Cathedral Church of the Annunciation in commemoration of St. Meletiy the Archbishop of Kharkov and Akhtyrka whose remains repose in the cathedral's northern lefthand chapel. The anniversary of his death coincided in 1978 with the Monday of the 1st week in Lent, and in view of this his commemoration was transferred to Forgiveness Sunday (see inside back cover).

The veneration of Archbishop Meletiy began right after his blessed death in 1840. But it was during the Nazi-German invasion in the Great Patriotic War that believers had particular recourse to his heavenly patronage and prayerful intercession. Many worshippers have felt his assistance and received spiritual consolation. Not only services in churches of the diocese but even the domestic prayers of our believers conclude with an appeal to St. Meletiy of Kharkov and St. Athanasius, Patriarch of Constantinople and Miracle Worker of Lubny and All Russia.

Divine Liturgy on Forgiveness Sunday was conducted by Archbishop Nikodim of Kharkov and Bogodukhov, who also officiated at All-Night Vigil on the eve.

At All-Night Vigil Vladyka Nikodim announced that His Holiness Patriarch Pimen and the Holy Synod had decreed on February 21, 1978, that the service and Akathistos to St. Meletiy the Archbishop of Kharkov, which had earlier been submitted for consideration, be "confirmed and blessed for use in all churches of the Moscow Patriarchate".

The Lity for the Dead was read for the repose of St. Meletiy's soul, and instead of "Eternal Memory" the whole assembly glorified St. Meletiy in connection with his canonization.

Divine Liturgy was followed by a festal meal by St. Meletiy's tomb and a prayer from the akathistos to him was read.

After the singing of "Many Years", Archbishop Nikodim delivered a sermon in which he said:

"...After the healing of the wounds inflicted on our Cathedral of the Annunciation during the enemy invasion, in May 1948, by the providential act of God's will, our late Primate, His Holiness Patriarch Aleksiy—in view of the

special veneration of St. Meletiy of Kharkov and the prayers addressed to him by the people of Kharkov during those grim days—gave his blessing to have his coffin taken from the burial vault to the cathedral, in order that the faithful might offer up their prayers by his holy relics.

“Several days later, on May 14 of the same year, His Holiness Patriarch Aleksiy himself visited our city in order to venerate St. Athanasius of Lubny and to pray to St. Meletiy and offer up his primatial thanks to our Lord for his new intercessor for the Holy Church...

“St. Meletiy showed himself to be a kind and vigilant watcher over Christ's flock, suffering together with those in grief and trouble, and a zealous guardian of the purity of the Church of Christ and the morals of her clergy.

“Especially rich in spiritual beauty are his episcopal acts as a missionary, ascetic and prayerful supplicant in distant Siberia where, overcoming bodily infirmities, with meekness and humility he bore the light of Christ's teaching to heathen tribes to bring them into His Holy Church and he also served the Motherland in the cause of uniting all the sons of Great Russia in a single fraternal family.

“In his earthly life St. Meletiy never left unconsolated any of those who came to him in grief and sorrow. And on us, who have recourse to his faith to his prayerful intercession for us before God, may he bestow his help in this present existence, and may we be deemed fit to enter the sanctuary of the Church Triumphant, and join in the eternal triumph of saints and angels.

“It is our sacred obligation to go through our earthly life following the virtues of our venerated St. Meletiy: industry, chastity, charity, sincere love and respect for all our neighbours, and a willingness to devote all that is good in our soul and conscience to their benefit and salvation as a sacred tribute of love and service to God Himself...”

After blessing the worshippers, Vladyka Nikodim called on them to give thanks to the Lord of Hosts and to offer up ceaseless prayers to St. Meletiy for His Holiness Patriarch Pimen and the Holy Synod, the welfare of the whole Russian Orthodox Church and the good fate of our Motherland, as well as for peace throughout the world in the name of goodness and brotherhood on earth.

Prior to All-Night Vigil on Saturday, May 11, the believers of Kharkov welcomed Archbishop Nikodim with great joy upon his return from his pilgrimage to Holy Mount Athos. Af-

ter a moleben of thanksgiving, His Grace kissed the shrine of St. Athanasius and the tomb of St. Meletiy of Kharkov.

On the following day, the 3rd Sunday after Easter, of the Holy Myrrhophores, and the Feast of Sts. Iosif and Nikodim, the believers of Kharkov warmly congratulated their archpastor on his name-day following Divine Liturgy in the cathedral church.

May 15 was the Feast of St. Athanasius, Patriarch of Constantinople and Miracle Worker of Lubny and All Russia.

At All-Night Vigil in the cathedral church on the eve, Archbishop Nikodim anointed the believers with holy oil brought from Mount Athos and distributed particles of the Artos blessed on the Holy Mountain.

Divine Liturgy was concelebrated by Archbishop Nikodim and Archbishop Antony of Chernigov and Nezhin. Vladyka Nikodim presented certain members of the clergy with patriarchal awards for Holy Easter and preached on the theme: “The saints of God are our true friends”. After the festal procession, the archpastors kissed the shrine of St. Athanasius of Lubny and blessed the worshippers.

Patriarchal Parishes in the USA

On a beautiful Sunday morning, October 23, the Cathedral of Sts. Peter and Paul of Passaic, N. J. held a high festival in honour of its founding in the year 1902.

His Excellency Irinei, Bishop of Serpukhov, head of the Patriarchal Parishes in Canada and temporarily in the United States, arrived from New York at the rectory of the cathedral. He was met at the rectory door by Matushka Audrey Havriliak with the traditional bread and salt and then awaited the time for the procession to the cathedral for Divine Liturgy. At 9 a. m., Bishop Irinei accompanied by Archpriest Arkadiy Tyshchuk, Dean of the St. Nicholas Patriarchal Cathedral in New York and the Very Rev. Emil Minkovich, of Elizabeth, N. J. a parish son of Sts. Peter and Paul's Passaic, along with the Rev. Deacon Basil Micek, Subdeacons Philip Rudko and Basil Kolubaev, Cross bearer, banner bearers, readers, acolytes with candles and censers went in procession to the cathedral entrance to the ringing of the three great bells of the cathedral and passing through an honour guard of Sunday School students, their instructors and other children of the parish. He was met at the cathedral entrance by Miss Deborah Pitulej with a bouquet of roses and by the senior warden of the cathedral Mr. Peter Bilanin, Jr. with the traditional bread and salt and a speech welcoming

Vladyka to the cathedral. Archpriest Dennis M. Havriliak, Dean and Pastor of the cathedral and Dean of Eastern States of the Patriarchal Parishes in the United States met His Excellency with the Holy Cross.

The cathedral was filled to capacity with the parishioners and many friends of the cathedral and from neighboring parishes both of Orthodox and of other faiths. Concelebrating with His Excellency Bishop Irinei and Dean Fr. Dennis were Archpriest Arkadiy Tyshchuk, Rt. Rev. George Burdikov, Rt. Rev. Dimitriy Kudrikov, Rt. Rev. Gregory Szeyko, Very Rev. David Abramtsev, Very Rev. Emil Minkovich, Rev. Michael Leshko, Rev. John Kassatkin, Rev. Deacon Basil Micek and hypodeacons Philip Rudko and Basil Kolubaev. Readers assisting at Liturgy were Eugene Carroll, Richard Havriliak, John Haschak and Patrick Fitzpatrick.

The Senior Choir under the direction of Prof. Demetro Havriliak sang the responses the music to which was composed by the late Archpriest Joseph Havriliak, the late dean of the cathedral, rendered in memory of his illustrious pastorate for thirty-nine years. His Excellency Bishop Irinei delivered a stirring address about the cathedral throughout its seventy-five years of undying loyalty to the Patriarchal Church and to those pastors who have served within this holy edifice. One of these priests was the Rev. Alexander A. Hotovitzky who not only supervised the building of the St. Nicholas Patriarchal Cathedral in New York City, but was also instrumental in the drawing of the plans for the splendid Sts. Peter and Paul's Church in the City of Passaic. Incidentally, both the St. Nicholas Cathedral in New York and Sts. Peter and Paul's Church in Passaic were consecrated the same year by Archbishop Platon. Many of the faithful received Holy Communion from the hands of their bishop that day. Following his address at the end of the Liturgy, Bishop Irinei presented to the cathedral the Patriarchal Certificate personally signed by His Holiness Patriarch Pimen of Moscow and All Russia. It was received on behalf of the cathedral by the senior warden, Mr. Peter Bilanin, Jr.

After the kissing of the Holy Cross proffered by His Grace Bishop Irinei, all present and many others went to the Cathedral Cultural Centre next to the cathedral for the 75th Anniversary Banquet and Ball at which over 950 persons were present. The following joined the officiating at this time: the Rt. Rev. Archimandrite Serafim, V. Rev. Constantine Costello, V. Rev. John Havriliak, Rev. Stephen Kuzmich, Rev. Igor Burdikov and Rev. Deacon Michael

Sushko. Priests and ministers of the local Roman Catholic and Reformed Churches were also present as guests of the parish.

The banquet programme began with the procession to the dais by Bishop Irinei and all the assembled priests and dignitaries of the city and state to the singing of *Kol Slaven* by the choir and those assembled for the affair. After all were in their places the choir sang *S nami Bog* (God Is With Us) followed by the National Anthem. The singing of the Lord's Prayer preceded the blessing of the food by His Grace Bishop Irinei.

The entire programme was under the direction of the capable Mrs. Mary Hetzer as chairman and the many committees serving under her, all of them worked very hard for over a year in preparation for the anniversary. A 100 page *Anniversary Journal* was published and given to those present in remembrance of this great occasion.

During the banquet, the Hon. Robert R. Torricelli, Congressman of the 8th Congressional District in New Jersey said that he had introduced into the House of Congress of the United States in Washington, D. C. a history of the founding and life of the parish and had it included in the Congressional Record for that session. 'Congress to immortalize this cathedral's history forever in the annals of the United States of America. It was presented to Fr. Dennis this afternoon. Also presented to the parish were resolutions given by the City Fathers of Passaic and neighbouring cities of Clifton and Garfield declaring that this day be named Sts. Peter and Paul's Cathedral Day. The Mayor of Passaic the Hon. Robert C. Hare, the Mayor of Clifton the Hon. Frank Sylvester and the Mayor of Garfield the Hon. Frank Calendrillo presented their city's resolutions at the banquet. State Senator the Hon. Joseph Hirkala made a speech citing the cathedral's progress under the pastorate of the late Archpriest Fr. Joseph and under the present pastor Archpriest Dennis and how this cathedral helps both city and state in all ways with the problems of today and suggesting ways of solving them. The master-of-ceremonies' responsibilities were divided between Dr. John W. Surgent, DDS and Mr. Andrew Bacha, both members of the cathedral, who did a wonderful job in keeping the programme running smoothly.

The programme ended with the singing of *Dostoino Est* (It Is Meet) and with the blessing of His Grace Bishop Irinei.

Archpriest DENNIS M. HAVRILIAK

On October 30, the 22nd Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Hackettstown, New Jersey.

The church was built in 1973 and consecrated by Bishop Makariy of Uman. Thanks to the activities of the rector, Archpriest Constantine Costello, the community is growing. Preparations are under way in the church for the mounting of an iconostasis.

At the Liturgy, the Vladyka was assisted by the rector, Archpriest C. Costello, Archimandrite Serafim Surrency, and Deacon Basil Micek.

On November 4, Bishop Irinei visited the Church of St. Nicholas the Miracle Worker in Edinburgh, Pennsylvania, where the local rector is Hegumen Antony Rennie and his assistant is Father Matthew Seaforth.

On the same day, Bishop Irinei visited the Detroit Church of St. Innokentiy of Irkutsk, where the services are conducted by Archpriest Vasiliy Karpelina.

On November 6, the 23rd Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Michael the Archangel in Detroit, Michigan, where the rector is Archpriest Michael Barna. The Liturgy was followed by a reception to mark the parish's 51st anniversary.

On November 7, Bishop Irinei conducted a moleben in the Church of the Holy Trinity in Saginaw, Michigan.

On the same day, Vladyka Irinei visited the Church of St. John Chrysostom in Grand Rapids, Michigan, and had a meeting with the rector, Archpriest John Ball and the parishioners. While there the Vladyka blessed the new house of Boris Lomashevich, a parishioner.

Bishop Irinei also had a meeting with the superintendent dean of churches in the State of Michigan, Archpriest Photius Donahue, who performs many labours for the benefit of the patriarchal parishes in his deanery.

On November 13, the 24th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in New York City. After the Liturgy, John Birch, a member of the cathedral church committee, gave a dinner, at which donations were made by the guests towards the repair of the cathedral. The dinner was attended by parishioners and guests, including Ivan Adamyak, the Chairman of the Lemko Union, Mikhail Logoida, the editor of the newspaper *Karpatskaya Rus*, and Mikhail Belous, a member of the Ukrainian SSR delegation at the UN General Assembly session.

ANNIVERSARY YE



Archimandrite Serafim, Bishop Irinei of Serpukhov, Archpriest Dennis M. Havriliak, Matushka Audrey Havriliak and Dr. John W. Surgent (right to left) at the banquet given on the occasion of the 75th anniversary of the Russian Orthodox Cathedral of Sfs. Peter and Paul, Passaic, USA

On November 20, the 25th Sunday after Pentecost, the Cathedral Church of St. Nicholas in New York celebrated the 75th anniversary of its foundation (see *JMP*, 1978, No. 7).

On November 21, the Synaxis of St. Michael the Archangel, and on December 6, the Feast of St. Aleksandr Nevsky, Bishop Irinei celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in New York City.

On November 27, the 26th Sunday after Pentecost, His Grace Irinei celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Scranton, Pennsylvania, assisted by its rector, Archpriest Dimitriy Kudrikov and Father Michael Leshko, Rector of the Church of St. Nicholas in Wilkes-Barre. On the eve, Bishop Irinei had visited the parish in Wilkes-Barre.

On December 3, the eve of the Feast of the Presentation of the Blessed Virgin in the Temple, Bishop Irinei officiated at All-Night Vigil in the Cathedral of St. Nicholas. On the actual feast day, December 4, the 27th Sunday after Pentecost, he celebrated Divine Liturgy in the Church of St. Andrew the First-Called in Philadelphia, Pennsylvania. The Vladyka was assisted by its rector, Archpriest Nikolai Brodyanoi, and by Protodeacon Nikolai Dmitriev, who had come from Moscow to serve in the Cathedral of St. Nicholas in New York City, as well as by Protodeacon Paul Karnaukh and Deacon Basil Micek of the church. The choir sang most of the canticles in Church Slavonic.

Apart from services in the patriarchal parishes, Bishop Irinei had meetings with representatives of other religious associations and with officials both in New York City and outside it.

On October 11, His Grace Irinei paid a visit to the headquarters of the National Council of Churches of Christ in the USA, where he called on Dr. Clare Randall, the general secretary of the council. On October 13, he visited Archbishop Torgom Manukian of the Armenian Diocese in the USA, and on October 20, he went to see Metropolitan Iosif of New York, hierarch of the Bulgarian Orthodox Church in America.

On November 22, Bishop Irinei visited the State Department in Washington and had a meeting with senior staff member Ms. Barbara Bowen.

Accompanied by Archpriest Arkadiy Tyshchuk

and Protodeacon Nikolai Dmitriev, Vladyka Irinei then paid a visit to the Soviet Embassy in Washington, where he was received by the Ambassador Extraordinary and Plenipotentiary of the USSR to the USA, A. F. Dobrynin.

On the same day, Bishop Irinei had a fraternal meeting with representatives of Baptists and other Christian denominations, who gave the Vladyka a warm and cordial welcome. The meeting was organized by Dr. Clifton Robinson, International Director of the World Bible Society.

On October 25, Bishop Irinei attended the annual festive reception of the Call to Conscience Fund, at the invitation of its chairman Rabbi Arthur Schnaier.

On November 8, Bishop Irinei went to the reception at the Soviet Consulate in New York City to mark the 60th anniversary of the Great October Socialist Revolution.

On September 29, at the invitation of Archpriest Dennis Havriliak, the superintendent dean of churches in the State of New Jersey, Bishop Irinei took part in a session of rectors of the deanery. Then, on November 12, at the invitation of Archpriest Vikentiy Saverino, the superintendent dean of churches in the State of Pennsylvania, His Grace participated in a similar session at the Church of St. Nicholas in Reading, Penn.

On December 1, Bishop Irinei, accompanied by Archpriest Arkadiy Tyshchuk and Protodeacon Nikolai Dmitriev, made a trip to Pine Bush where he had a meeting with Archbishop Dosifei. Vladyka Dosifei is 93 years old and has to be assisted in conducting services. The administrator of the patriarchal parishes gave his blessing to Protodeacon Nikolai Dmitriev to visit Pine Bush regularly in order to take part in services and carry out other obediences at the church, which is part of the Representation of His Holiness the Patriarch of Moscow and All Russia in New York, N. Y.

Following Divine Liturgy in Philadelphia on December 4, Bishop Irinei attended the installation of the new, fourth, President of the United Church of Christ in the USA—Avery D. Post.

On December 7, His Grace Irinei left for Canada.

Archpriest ARKADIY TYSHCHUK



IN MEMORIAM
His Eminence NIKODIM,



**Metropolitan of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe,
Permanent Member of the Holy Synod
(1929–1978)**



Metropolitan Nikodim of Leningrad and Novgorod conducting the Great Blessing of Waters on Epiphany

Metropolitan Nikodim reading the entrance prayers before the start of Divine Liturgy in the Leningrad Cathedral Church of St. Nicholas and the Epiphany, Easter Night, 1976



Metropolitan NIKODIM of Leningrad and Novgorod 1929-1978

(in memoriam)

At the end of 1979, Metropolitan Nikodim would have celebrated his 50th birthday, the age when a man while still in the prime of his creative strength, can look back over his life and draw certain conclusions. But his unexpected death depleted the ranks of the Russian Orthodox Church of one of her most outstanding hierarchs, and today, as we approach the date of his half-centenary, we must assess the results of his illustrious earthly career *in absentia*.

Metropolitan Nikodim (secular name Boris Georgievich Rotov) was born on October 15, 1929, in Frolovo Village, Korablino District, Ryazan Region. On completing secondary school he studied for two years in the Ryazan Pedagogical Institute. Ever since he was a boy, Boris Rotov had felt a vocation for the Church, and on August 17, 1947, he was ordained deacon by Archbishop Dimitriy (Gradusov) of Yaroslavl and Rostov. Two days later, on the Feast of the Transfiguration, Archbishop Dimitriy professed him and gave him the name of Nikodim. Hierodeacon Nikodim was attached to the household of the Archbishop of Yaroslavl. Subsequently Metropolitan Nikodim had his monastic name officially registered as his civil name too.

On November 20, 1949, Archbishop Dimitriy ordained hierodeacon Nikodim hieromonk. The high-on thirty years of pastoral service which began on that day led Metropolitan Nikodim through the most varied ecclesiastical obediences. In the Yaroslavl Diocese, where the twenty-year-old priest began his service, he was parish priest in the small village of Davydovo, Tolbukhino District, and went on from there to serve in the town of Pereslavl-Zalesski and ancient Uglich.

In January 1952, Hieromonk Nikodim was made a cleric of the cathedral church in Yaroslavl and secretary to the Archbishop of Yaroslavl and Rostov, and after a short while he was promoted to the office of cathedral ecclesiarch. In December 1954, he became the acting dean of the cathedral. Hieromonk Nikodim combined his daily pastoral labours with theological study, and in 1955 he graduated as a correspondence student from the Leningrad Theological Seminary and Academy. In 1959 he was granted the degree of Candidate of Theology for his dissertation on the "History of the Russian Orthodox Mission in Jerusalem".

In February 1956, Hieromonk Nikodim was sent to Jerusalem as a member of the Russian Orthodox Mission, and there he soon became first deputy head and then head of the mission. On March 31, 1957, he was raised to the rank of hegumen, and on September 25 of the same year, to that of archimandrite. His Eminence Metropolitan Nikodim's term of office in the Jerusalem mission served as the starting point

for an intensive career of service in the field of external Church affairs.

On returning to Russia in March 1959 he was appointed head of the chancellor's offices at the Moscow Patriarchate, and to this appointment was added, on June 4, that of deputy head of the Department of External Church Relations.

On May 31, 1960, Archimandrite Nikodim was put in charge of the DECR. On July 10 that year, in the Trinity Cathedral of the Trinity-St. Sergiy Lavra, he was consecrated Bishop of Podolsk and Vicar of the Moscow Diocese by His Holiness Patriarch Aleksiy of Moscow and All Russia, Metropolitan Elias (Karam) of the Lebanon Mountains (Antiochene Orthodox Church), Bishop Vasilios (Samaha) of Sergiopoli (Antiochene Orthodox Church), Bishop Pimen of Dmitrov, and Bishop Stefan of Mzhensk. On August 28, 1960, His Grace Bishop Nikodim was appointed to the newly-established Holy Synod Commission on Inter-Christian Contacts. Later that year, on September 19, the Holy Synod appointed Bishop Nikodim to the post of Head of the Publishing Department of the Moscow Patriarchate, which he held until May 14, 1963. A matter of weeks later, on October 6, he added to this appointment that of chairman of the editorial board of the annual publication *Theological Studies*, and held this post until October 7, 1967. On November 23, 1960, Bishop Nikodim was translated to the See of Yaroslavl. In addition to administering the Yaroslavl Diocese His Grace Bishop Nikodim devoted considerable energy and care to the archpastoral guidance of the Russian Orthodox deaneries in Finland and Hungary.

On March 16, 1961, Bishop Nikodim became a permanent member of the Holy Synod of the Russian Orthodox Church and on June 10, he was raised to the dignity of archbishop. On June 11, 1963, Archbishop Nikodim was awarded the right to wear a cross on his epanokamelaukion. On August 3, 1963, he was appointed Chairman of the Holy Synod Commission on Christian Unity, and elevated to the dignity of metropolitan. On August 4 that year, he was appointed Metropolitan of Minsk and Byelorussia and on October 9 that of Leningrad and Ladoga. From October 7, 1967, he bore the title of Metropolitan of Leningrad and Novgorod. On September 3, 1974, the Holy Synod appointed him to the post of Patriarchal Exarch to Western Europe.

In his pastoral service Metropolitan Nikodim showed himself to be a zealous shepherd of his flock, taking loving care of their spiritual sustenance, be this at the level of village parish or at that of metropolitanate or exarchate. He devoted himself diligently to this ministry, with his regular and devout celebration of divine services, with his inspired sermons and archpastoral messages to the clergy and his flock.

As a shining example of his profound piety we can take Metropolitan Nikodim's regular participation in the reading and singing on the clerics together with the officiants during services in Holy Week and on days preceding Christmas.

His concern for the raising of a highly educated and dedicated clergy led Metropolitan Nikodim to devote considerable energy to the welfare of the Leningrad theological schools. He often addressed their students on various questions of modern Church life. He never made use of lecture notes, relying solely on his phenomenal memory. In the last years of his life Metropolitan Nikodim began delivering in the academy a systematic course of lectures on the contemporary history of the Russian Orthodox Church.

While holding the office of Head of the Department of External Church Relations and Chairman of the Holy Synod Commission on Christian Unity, Metropolitan Nikodim was able to bring about a profound strengthening of inter-Orthodox ties and to develop cooperation between the Russian Orthodox Church and the Local Orthodox Churches on the most urgent questions of modern-day Church life. At the same time he believed that the preparation of the Holy and Great Council of the Orthodox Church was a matter of the most vital importance, and has done much towards this.

Metropolitan Nikodim headed the delegations from the Russian Orthodox Church to the pan-Orthodox conferences of 1961, 1963, 1964 and 1968. After a catalogue of themes for the forthcoming Holy and Great Council of the Orthodox Church had been drawn up at the Pan-Orthodox Conference on the Greek island of Rhodes in September 1961, the Holy Synod appointed Metropolitan Nikodim to head a special commission of theologians, which worked intensively for a number of years to prepare our Church's position on all the themes of this catalogue. The success achieved by this commission in its undertaking is very largely due to the selfless endeavour of its leader.

Exceptional importance attaches to the work done by Metropolitan Nikodim to develop the fraternal relations between the Constantinople and Russian Churches. This mission was a shining demonstration of his creativity.

Our Church will be eternally grateful to the late metropolitan for his personal achievements in the salvation of the Russian community on Mount Athos. For it was thanks to his persistent efforts that monks from the monasteries of the Russian Orthodox Church eventually gained access to the numerically dwindling brotherhood of the Russian Monastery of St. Panteleimon on the Holy Mountain.

Metropolitan Nikodim did a great deal to remove the partition wall between the Mother Russian Orthodox Church and the Russian Orthodox Greek-Catholic Church in America (Metropolitanate). Of great benefit to both sides was his personal participation in the discussions between them, which laid the path for the proclamation on April 10, 1970, of the autocephaly of the Russian Orthodox Greek-Catholic Church in America, now known as the Autocephalous Orthodox Church in America. Of

similarly great import were Metropolitan Nikodim's services in preparing the way for the proclamation, on April 10, 1970, of the autonomy of the Japanese Orthodox Church.

It was on the recommendation of Metropolitan Nikodim, delivered in a special address to the Local Council of the Russian Orthodox Church in 1971, that the council fathers decided to remove anathemas pronounced by the Moscow Councils of 1656 and 1667 upon Old Russian Rites and those Orthodox Christians who adhere to them, and to consider these anathemas null and void.

Metropolitan Nikodim headed the commission on preparing and conducting celebrations for the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church, and he also chaired the solemn meeting devoted to this noteworthy jubilee. This was the last occasion on which Metropolitan Nikodim took part in celebrating a great event in the life of his Church.

His Eminence lent a creative dynamism to the ecumenical activities of the Russian Orthodox Church, and considerably expanded their range. The present-day state of the bilateral theological dialogues so intensively conducted by the Russian Orthodox Church over a number of years with the Evangelical Church of Germany (FRG), the Federation of the Evangelical Churches in the GDR, the Evangelical Lutheran Church of Finland, the Anglican Churches and the Roman Catholic Church stands as a tribute to the late metropolitan. There is no doubt but that the present state of relations between the Russian Orthodox Church and the Roman Catholic Church is in large measure due to the energy and perspicacity of Metropolitan Nikodim.

The direct relations between the Moscow Patriarchate and the World Council of Churches began to be extensively developed in 1958, and in November 1960 and March 1961 they led to the holding of discussions between the Head of the Department of External Church Relations and the WCC General Secretary, Dr. W. A. Visser 't Hooft, on the admission of our Church to the World Council of Churches. At the 3rd WCC Assembly in New Delhi in November-December 1961, Archbishop Nikodim headed the delegation from the Russian Orthodox Church. At this assembly our Church was admitted to the World Council of Churches and Archbishop Nikodim was elected to its Central Committee. He headed the delegations of the Russian Orthodox Church to the 3rd, 4th and 5th assemblies of the WCC. From 1961 to 1975, he was a member of the central and executive committees of the World Council of Churches, and in 1975, he was elected one of the WCC presidents at the 5th WCC Assembly in Nairobi. Amongst the many WCC conferences participated in by Metropolitan Nikodim we should note in particular the World Conference on Church and Society, held in Geneva in July 1966, which had a considerable influence on subsequent activities of the World Council of Churches. At this conference he read his paper "Dialogue with the Roman Catholics on Modern Christian Social Thought".

Metropolitan Nikodim's archpastoral, inter-Orthodox and ecumenical work was inseparable

from his peacemaking whether in contacts between the Russian Orthodox Church and the Local Orthodox Churches and non-Orthodox Churches, or in relations with the ecumenical councils. In accordance with Christ's behest on peacemaking (Mt. 5. 9) His Eminence regarded the service of peace as a vital element of the Christian life. Endeavouring to set an example in this for all those around him, near and far, he generously lent his talents and energy to the consolidation of peace and justice throughout the world.

It would be hard to overstate the contribution made by Metropolitan Nikodim to the establishment and development of the Christian Peace Conference—a movement in which he had actively participated from 1960. He headed the delegations from the Russian Orthodox Church at the 1st-5th All-Christian Peace assemblies. Metropolitan Nikodim was in turn a member of the CPC Working Committee, then its vice-president, then chairman of the board of vice-presidents, chairman of the CPC Continuation Committee and, finally, at the 4th All-Christian Peace Assembly in October 1971 he was elected President of the Christian Peace Conference. At the 5th ACPA in June 1978, Metropolitan Nikodim was elected Honorary President of the Christian Peace Conference.

The Christian Peace Conference owes much of its present authority and importance in the world to the energetic service of His Eminence Metropolitan Nikodim. To quote Metropolitan Yuvenaliy of Krutitsy and Kolomna, speaking at the recent Conference of Representatives of the Churches and Religious Associations in the Soviet Union on the Results of the 5th All-Christian Peace Assembly in Prague: "The Christian Peace Conference has come through its crisis of 1968, a crisis involving the most serious possible consequences. Pessimists in the West thought that they had already buried the Christian Peace Conference. And it was at this critical moment that His Eminence Metropolitan Nikodim took into his hands the leadership of the movement, and thanks to his untiring energy was able not only to bring about the rebirth of the Christian Peace Conference, but also its metamorphosis into a truly universal movement, whose authority is respected not only by religious and international religious organizations, but even by many of the world's governments."

Worthy of mention is the great importance invested by Metropolitan Nikodim in the establishment and development of cooperation with the worldwide Catholic movement, Pax Christi International.

Metropolitan Nikodim did a great deal for the development of cooperation between the Churches and religious associations in the USSR in serving the patriotic interests of their country and the interests of peace. He was the Chairman of the Preparatory Committee of the Conference of Heads and Representatives of All Religions in the USSR for Cooperation and Peace among Nations, held at the Trinity-St. Sergiy Lavra from July 1 to 4, 1969, and he administered the work of this significant inter-religious peace forum. He regarded inter-religious peacemaking as a matter of the most exceptional importance.

The period of Metropolitan Nikodim's administration of the external affairs of the Russian Orthodox Church was marked by their rapid development. Applying his creative energy and untiring diligence, Metropolitan Nikodim was able, by relying on patristic traditions and his own profound knowledge of ecclesiastical history and drawing inspiration from the depths of his faith, to create a new dynamic model of external Church relations. His service in this area was given a radiant appraisal by His Holiness Patriarch Pimen in his letter to Metropolitan Nikodim dated April 15, 1976, in connection with the 30th anniversary of the formation of the Department of External Church Relations of the Moscow Patriarchate. Conveying cordial salutations to the metropolitan from himself and on behalf of the Holy Synod, His Holiness the Patriarch noted in particular that he had devoted his "untiring toil and solicitous care to the creation and strengthening of pan-Orthodox unity, that unity which is vital to the life of the Orthodox Churches and without which there can be no true love and unanimity in their service to a divided world.... The authority," continued His Holiness, "which you enjoy in the Orthodox world, is a recognition of your labours and achievements". His Holiness the Patriarch went on to emphasize that Metropolitan Nikodim "in his many meetings and discussions with our non-Orthodox brothers" always displayed "patience and open-mindedness towards the 'dialogue of love', at the same time displaying his characteristic adherence to Orthodox principles." Turning to the patriotic service and peacemaking carried out by His Eminence, His Holiness the Patriarch declared: "In this service you set a shining example as a dedicated and courageous preacher of the ideals of peace, justice and cooperation." Patriarch Pimen noted with special gratitude that Metropolitan Nikodim had always been a wise teacher, guide and leader for the many young religious workers who took inspiration in their service of the Holy Church from his fine example.

Metropolitan Nikodim's outstanding services were rewarded on a number of occasions by the Holy Synod of the Russian Orthodox Church with the conferment on him of the highest hierarchical distinctions. On April 12, 1970, he was awarded the right to wear a second panagia and on June 17, 1971, the right to officiate preceded by a cross-bearer. He was awarded the Order of St. Vladimir, 1st Class. His efforts were also rewarded with the orders of many Local Orthodox Churches and non-Orthodox Churches.

Metropolitan Nikodim took an active part in the work of secular peace organizations. He was a member of the Board of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, a member of the Soviet Committee for European Security and Cooperation, and a member of the Soviet Afro-Asian Solidarity Committee. He took part in the proceedings of the Assembly of Representatives of Public Opinion for European Security and Cooperation held in June 1972, in Brussels. His patriotic service and peacemaking were honoured with awards of the Soviet Peace Committee and the Soviet Peace Fund. The

World Peace Council conferred on him a jubilee medal. He was also awarded the Otto Nuschke Gold Medal, the state orders of Greece, Lebanon and Yugoslavia.

As we review the various stages of His Eminence's intense work we cannot but marvel that all this was achieved by a single man, who combined extensive activities within and without the Church with untiring theological research. On April 15, 1970, Metropolitan Nikodim was awarded the degree of Magister of Theology for his dissertation on the pontificate of Pope John XXIII, which he submitted to the Moscow Theological Academy, and on February 6, 1975, he was awarded the degree of Doctor of Theology *honoris causa* by the Council of the Leningrad Theological Academy in recognition of all his theological works. The council noted that "all his works were outstanding for their breadth of vision in unfolding the questions in hand; at the same time his theological concepts, views and judgements testify to great erudition and a high level of the theological competence" (*JMP*, 1975, No. 6, p. 8).

Metropolitan Nikodim's services to scholarship were recognized abroad as well as in our country. He was awarded an honorary doctorate by the St. Klement of Ohrid Theological Academy in Sofia. He was also awarded the same degree by several ecumenical Protestant theological faculties. He was an honorary member of the Leningrad and Moscow theological academies as well as of a number of theological academies and faculties abroad. We should add that he was particularly attracted to hymnology and this fondness found reflection in his composition of several services to the saints.

We should not forget either, that all these truly titanic labours were performed by a man suffering from a severe heart complaint. A striking illustration of Metropolitan Nikodim's profound piety and unshakable faith can be seen in his firm refusal to extend the regime prescribed by his doctors to his participation in divine service. Immediately after his first heart attack His Eminence had an altar set up by his bedside, and the sick man took part daily in divine services and received Holy Communion. When once again he was able to return to active life he commenced his day with the celebration of Divine Liturgy at his domestic chapels in Leningrad or Moscow, and on all his trips he took reserved Gifts with him and drew strength from partaking of the Holy Sacrament of Christ.

After a heart attack, in 1972, Metropolitan Nikodim applied to His Holiness the Patriarch and the Holy Synod asking to be relieved of his duties as Head of the Department of External

Church Relations. His application was honoured. However, he continued his work as Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations. Meanwhile the metropolitan's health steadily deteriorated. Undeterred, on September 3, 1974, he took upon himself, by decree of the Holy Synod, the office of Patriarchal Exarch to Western Europe. However, after suffering his fifth heart attack in October 1975 his doctors categorically demanded that Metropolitan Nikodim radically alter his life style and drastically reduce his work load.

In November 1976 the Holy Synod, in fulfilment of the request of His Eminence Metropolitan Nikodim, appointed Bishop Kirill of Vyborg his assistant as Deputy Patriarchal Exarch to Western Europe. At the same time His Eminence wrote to the vice-presidents and general secretary of the Christian Peace Conference, and subsequently to the members of the CPC Working Committee, requesting them to reduce the scope of his duties and recommending that they coopt to the Working Committee Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and a member of the CPC Continuation Committee, and that they appoint Metropolitan Filaret vice-president and personal representative of the president, Metropolitan Nikodim. This request was granted at the meeting of the Working Committee on April 22, 1977, in Limuru, Kenya. But even after this Metropolitan Nikodim continued to play an intensive part in ecumenical affairs and peacemaking, simultaneously administering the Leningrad and Novgorod dioceses and the West European Exarchate, and supervising the Leningrad theological schools.

During the last years of his life, notwithstanding his ill health, he continued to take an active part in a wide range of theological conversations, conducting a correspondence with leading non-Orthodox theologians on theoretical questions.

Even Metropolitan Nikodim's death occurred while he was carrying out his official duties to the Church—during his audience with the recently elected Primate of the Roman Catholic Church Pope John Paul I.

The tragic news of the sudden death of Metropolitan Nikodim of Leningrad and Novgorod resounded through the entire world, striking grief into the hearts of all those who had ever known him personally or who knew him through his many diverse works. Now the voices of people in all the world's continents, speaking many different tongues, are united in prayer for the blessed repose of this hierarch of the Orthodox Church and illustrious son of the Russian people.

The Decease and Funeral of Metropolitan NIKODIM

He, being made perfect in a short time, fulfilled a long time: For his soul pleased the Lord
(Wisd. Sol. 4. 13-14)

Metropolitan Nikodim, who had long suffered from a severe heart ailment, died in the Vatican on September 5, 1978, during an audience with the newly elected Pope John Paul I. He was visiting Rome in fulfilment of a responsible mission on behalf of our Church. Following the

death of Pope Paul VI the Holy Synod resolved in its session of August 7, 1978, to send a delegation from the Moscow Patriarchate to his funeral. Metropolitan Nikodim was appointed head of this delegation. On August 9 he arrived in Rome and, the following day, conducted a pa-

nikhida at the bier of Pope Paul VI. On Saturday, August 12, Metropolitan Nikodim, along with representatives of Local Orthodox and other Churches, attended the funeral service.

According to the Holy Synod's decision of August 29, 1978, Metropolitan Nikodim and Archimandrite Lev Tserpitsky, another member of the delegation, were also to represent the Russian Orthodox Church at the enthronization of the new Primate of the Roman Catholic Church, Pope John Paul I, on September 3.

On September 3, Metropolitan Nikodim duly attended the enthronization of Pope John Paul I along with representatives of other Churches.

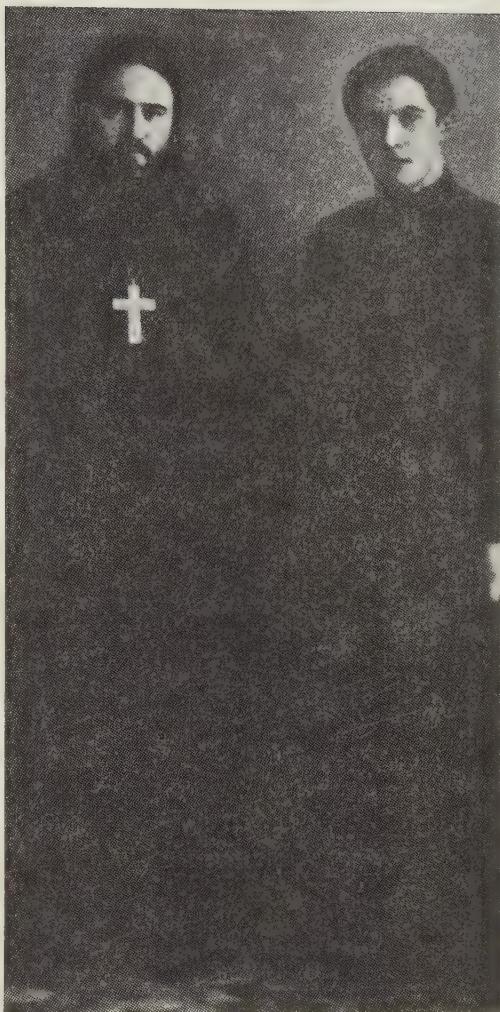
On September 5, Pope John Paul I received delegations of non-Catholic Churches and Christian organizations. At 10 a. m., local time, the delegation of the Russian Church was given an audience. As His Eminence Johannes Cardinal Willebrands noted in his address at the funeral of Metropolitan Nikodim, the latter showed signs of extreme fatigue that morning.

Metropolitan Nikodim and Pope John Paul I greeted each other with brotherly affection. His Eminence conveyed to the new Primate of the Roman Catholic Church greetings on behalf of His Holiness Patriarch Pimen, the Holy Synod and the entire Plenitude of the Russian Orthodox Church. He voiced the hope that the development of fraternal relations between our Churches, which began so well during the pontificate of Pope John XXIII and continued under Pope Paul VI, would proceed even further to the strengthening of mutual understanding between our Churches and their joint service in the cause of peace.

Pope John Paul I thanked the metropolitan for his good wishes and asked him, in turn, to convey to His Holiness Patriarch Pimen his wishes of good health and fruitful labours for the good of the Russian Orthodox Church. The Pope said he had always followed the ecumenical movement, in which Metropolitan Nikodim took an active part, and supported it with all his heart. He hoped that this cause would continue to make fruitful progress.

At the end of this meeting Metropolitan Nikodim suffered a sudden heart attack. All essential medical assistance was rendered, but medicine was already powerless. Death ensued as a result of heart failure. The Pope said the prayers for the dying and for the remission of sins. The State Secretary Cardinal Villot arrived and also offered up a prayer. Then the body of the late metropolitan was borne into the Vatican parish Church of St. Anne. Archimandrite Lev vested the deceased in hierarchal vestments. In the afternoon, the Dean of the College of Cardinals, Cardinal Confalonieri, and many other cardinals and bishops arrived at the Church of St. Anne to pray for the repose of Metropolitan Nikodim's soul. Archimandrite Lev conducted the funeral service, which was attended by Johannes Cardinal Willebrands and staff of the Secretariat for Promoting Christian Unity. Also present were many bishops, prelates and priests of the Roman Catholic Church.

After the service, in accordance with the rules governing such cases, the coffin containing the body of the deceased was laid in a galvanized iron coffin, which was then placed in an oaken coffin.



Hieromonk Nikodim and Vladimir Poyarkov, a first-year LTS seminarian (now Metropolitan Yuvenaliy of Krutitsy and Kolomna)

On September 7, a delegation comprising Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Antony of Minsk and Byelorussia, Archbishop Kirill of Vyborg and other representatives of the Church left Moscow for Rome by plane. The members of the delegation said a panikhida by the coffin of the late metropolitan. They were then received by Pope John Paul I, who recounted with emotion the Russian hierarch's death, which had so perturbed him.

On September 8, the coffin containing the body of Metropolitan Nikodim was flown by special plane to Leningrad, where it was received with reverence and love by his bereft and grief-stricken flock, which gathered in its thousands in the Cathedral of the Holy Trinity in the St. Aleksandr Nevsky Lavra. Many of them had tears in their eyes and the sound of unrestrained and unconcealed weeping and sobbing was to be heard. To the tolling of bells the coffin was borne into the cathedral and placed on a special platform in front of the solea. A hierarch's

mantle and a white epanokamelaukion were draped over the coffin, and dozens of wreaths were laid beside it. Liturgy was celebrated on September 9 by Archbishop Kirill and those who had professed their monastic vows to Metropolitan Nikodim. Then, in the evening, the All-Night Vigil for the Dead was led by Metropolitan Yuvenaliy. The following day His Holiness Patriarch Pimen of Moscow and All Russia, the permanent members of the Holy Synod and many other hierarchs of the Russian Church arrived in Leningrad. Numerous Church and religious figures from abroad also came to Leningrad to pay their last respects to Metropolitan Nikodim.

On September 10, the funeral of Metropolitan Nikodim was held in the Cathedral of the Holy Trinity.

Divine Liturgy was concelebrated in the cathedral that day by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Khrizostom of Kursk and Belgorod, Archbishop Kirill of Vyborg, Bishop German of Tula and Belev, and Bishop Isidor of Arkhangelsk and Kholmogory, assisted by many clerics. The Liturgy was also attended by His Holiness Patriarch Pimen and an assembly of hierarchs. At the behest of the deceased hierarch, the funeral service was conducted according to the monastic order. It was led by His Holiness Patriarch Pimen, assisted by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, Archbishop Paul of Karelia and All Finland, and the permanent members of the Holy Synod of the Russian Church, and other metropolitans, archbishops and bishops who had come to pay their last respects to the deceased, among them Metropolitan Antony of Surozh (West European Exarchate) and numerous clerics. Taking part in the funeral service were Metropolitan Varlaam of Plovdiv, Bishop Arseniy of Stobi and Archimandrite Naim, Dean of the Bulgarian Podvorye in Moscow (from the Bulgarian Orthodox Church), Metropolitan John of Helsingfors (from the Finnish Orthodox Church), Hegumen Simon, Secretary of the Presidium of the Metropolitans' Council (from the Polish Orthodox Church), and Archimandrite Avel, Hegumen of the Russian Monastery of St. Panteleimon on Holy Mount Athos.

The funeral of Metropolitan Nikodim was also attended by a delegation from the Roman Catholic Church, which was headed by the Chairman of the Secretariat for Promoting Christian Unity, His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht and Primate of Holland. The World Council of Churches was represented by its president, Archbishop Dr. Olof Sundby of the Church of Sweden and Dr. Konrad Raiser, deputy general secretary of the WCC, and the Christian Peace Conference—by its president, Bishop Dr. Karoly Toth. There were also delegations from the Pax Christi International, headed by the president of this international Christian organization, Monsignor Luigi Bettazzi, Bishop of Ivrea; from the Church of England, headed by the Bishop of London, Dr. Robert Runcie; from the Federation of the Evangelical Churches in the GDR, Bishop Dr. Werner Krusche; from the World Alliance of Reformed Churches, its general secretary, Dr. Edmond Perret; from the Evangelical Lutheran Church of Finland, Archbishop Dr. Mikko

Juva, from the Pax Roman-Catholic Society in Poland, from the All-Union Council of Evangelical Christian Baptists and other world and regional ecumenical, peace and public organizations. The huge Cathedral of the Holy Trinity could not accommodate all those who had come to pay their last respects to the late archpastor.

The hymns of the Divine Liturgy and the funeral rite were rendered by the choir of the Cathedral of the Holy Trinity and a choir of students from the Leningrad Theological Academy.

Before the funeral service, His Holiness Patriarch Pimen made a heartfelt address in which he noted the vast and fruitful labours of Metropolitan Nikodim both as an archpastor and in the field of ecumenical, peacemaking and patriotic activities.

After the singing of the "Blessed are the undefiled in the way..." the oration was delivered by Johannes Cardinal Willebrands, who had witnessed the death of Metropolitan Nikodim and gave a detailed account of it. He stressed in particular that this event should be viewed not as the result of cruel chance, but as the mysterious will of Providence. Metropolitan Nikodim had died fulfilling his mission, serving the cause of unity. Cardinal Willebrands commended Metropolitan Nikodim's great services in acquainting the West with the spiritual wealth of the Russian Orthodox Church and the life of the Russian people.

After the sixth canticle of the canon, the farewell address was delivered by Metropolitan Yuvenaliy. His speech was filled with profound grief. He noted first and foremost the exceptional services of the late archpastor in tending the dioceses which were entrusted to his administration. Metropolitan Yuvenaliy also spoke of the lofty, patriotic, peacemaking and ecumenical services of Vladyka Nikodim.

After the reading from the Gospel, the Prayer of Absolution was read by Archimandrite Avel, the Father Superior of the Russian Monastery of St. Panteleimon on Holy Mount Athos.

At the end of the funeral service, the congregation was addressed by the rector of the Leningrad theological schools, Archbishop Kirill of Vyborg. He pointed out the most important fundamental and essential thing in Metropolitan Nikodim's life. This main, central and essential feature was his simple, open faith in our Lord and Saviour.

Following this, His Holiness Patriarch Pimen read the stichera of St. John of Damascus for the farewell kiss. Then those present filed past to pay their last respects.

The officiants left the cathedral. The hierarchs bore out the coffin containing the body of Metropolitan Nikodim and, to the singing of the himnoi "Helper and Protector" and the "Trisagion" bore it round the cathedral. The large funeral train of clergy was joined by numerous worshippers, who, together with the clergy, formed an impressive lity procession near the church. At his own behest Metropolitan Nikodim was buried in the brethren's cemetery in the St. Aleksandr Nevsky Lavra. A lity was said at the deceased's eternal resting place and the body was committed to the earth. Then the lity was repeated and an eight-pointed oaken cross set up over the grave.

After the burial a fraternal funeral repast was served on the premises of the Leningrad theological schools. It was attended by those who had taken part in the funeral and burial of Metropolitan Nikodim, professors and students of the Leningrad theological schools, and guests. A portrait of the deceased hierarch fringed with funeral regalia was placed in a prominent place in the academy's hall, where the repast was held. Official representatives made speeches in memory of the late hierarch.

In his own speech, His Holiness Patriarch Pimen gave another, more detailed, account of Metropolitan Nikodim's ecclesiastical work, noted his contribution as an archpastor of the Russian Church to all inter-Church activities of the Moscow Patriarchate, and expressed gratitude to all who had taken part in his funeral and

sent condolences on the occasion of his death.

The funeral of Metropolitan Nikodim was also attended by V. G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and G. Z. Zharinov, the council's representative in Leningrad and its region. At the funeral repast, V. G. Furov made a speech in which he stressed the public, patriotic and peacemaking activities of Metropolitan Nikodim.

Archbishop Kirill of Vyborg read out a large number of telegrams addressed to His Holiness Patriarch Pimen and Metropolitan Yuvenaliy from religious figures the world over, expressing sympathy and condolence on Metropolitan Nikodim's death. "Eternal Memory" to the late hierarch was sung.

Orations at the Funeral Service for Metropolitan NIKODIM

His Holiness Patriarch PIMEN

Your Beatitude, Your Eminences and Graces, distinguished representatives of Christian Churches and religious associations, beloved fathers in the Lord, brothers and sisters.

We are gathered together here in our numbers in this holy church, and stand in deep mourning by the bier of one beloved by us all, His Eminence Metropolitan Nikodim, in order that we may offer up our fervent and heartfelt prayers to Him Who has "power over both the living and the dead", our Lord Jesus Christ, for the eternal repose of the departed in the faith, that he may take his place amongst the righteous.

We are comforted in our grief by the presence in our midst of many brethren from all over the world, brought here by their earnest desire to share our sorrow, to bow before the coffin of the beloved departed, and together to pray fervently for the repose in the heavenly mansions of His Eminence Metropolitan Nikodim, of blessed memory.

We are all familiar with the life of the blessedly departed metropolitan and his indefatigable labours for the good estate of the Holy Church, and we firmly believe that the Lord will receive his soul into the mansions of His saints.

Vladyka Nikodim was a true son of the Russian Orthodox Church, and from its earliest youth dedicated his life to the service of the Church of God. His love for the Holy Church, natural talent

and capacity for hard work abided with him throughout his tragically short (in the human understanding) life path on earth, which led him from parish priest to Metropolitan of Leningrad and Novgorod, permanent member of the Holy Synod, Patriarchal Exarch to Western Europe, and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

We all know with what love he officiated at divine services, preached the Word of God, and beautified the churches; we saw his untiring concern for the preparation of highly qualified and dedicated pastors and teachers for the theological schools, his fatherly care of the clergy and flock who were under his archpastoral guidance. He loved the monkhood and was always greatly concerned for the welfare of his monastic brethren. Many eminent members of our hierarchy and clergy, who are now standing in mourning around his coffin, were inspired by His Eminence to choose the monastic path.

Vladyka Nikodim was blessed with a gift for hymnology, and was the author of inspired services to God's holy saints.

Ministry, which was the cornerstone of his life and work, was not the only way in which he served the Church.

Metropolitan Nikodim worked diligently and energetically to strengthen pan-Orthodox unity and bring nearer

the restoration of confessional unity to today's divided Christendom. As evidence of the great beneficence of this work we can take his election at the 5th Assembly in Nairobi, in 1975, as President of the World Council of Churches. We all know about his diversified and indefatigable peacemaking, and we know also what rich fruits it brought forth. The election of His Eminence, at first, President and then Honorary President of the Christian Peace Conference was a recognition of his great services to the cause of peace among nations and his contribution to the triumph of justice.

But now this distinguished hierarch and Church leader has been taken from our midst by death.

The preacher's lips have been silenced and no more shall we hear the voice of our archpastor, advocate of Christian unity, and dedicated defender of peace on earth; the eyes of this far-seeing

hierarch and Church figure have been closed; his heart, which so loved God, God's Church and the crown of creation—man—has stopped; no longer will these ears be turned so attentively to the pleas of his beloved flock. The words of the Prophet David on the transitoriness of human life have proved true once again: *As for man, his days are as grass: as a flower of the field, so he flourisheth* (Ps. 103. 15).

In expressing our deep sorrow to the Plenitude of the Russian Orthodox Church on the occasion of the demise of His Eminence Metropolitan Nikodim of blessed memory and in conveying our condolences to all those who knew and loved him, and above all to his Leningrad and Novgorod flock, we address ourselves to our newly-departed archpastor with the words of the prokimenon: "Blessed is the path, brother, which thou followeth today, for thy place of rest has been prepared!" Amen.

His Eminence Johannes Cardinal WILLEBRANDS

Your Holiness, venerable brothers in the episcopate and priesthood, brothers and sisters in Christ.

We are here, first of all to present our condolences and express our sympathy to His Holiness Patriarch Pimen, to the entire Russian Orthodox Church, especially to the Churches of Leningrad and of Novgorod, whose worthy and conscientious shepherd Metropolitan Nikodim was.

We are conveying these condolences on behalf of all the Roman Catholic Church: beginning with His Holiness Pope John Paul I, and on behalf of the Secretariat for Promoting Christian Unity which has for many years been maintaining contacts with your Church through the ecumenical activities of Metropolitan Nikodim.

We are also here because of the fraternal friendship which linked us to the one we are mourning here with you.

Metropolitan Nikodim came to Rome, a month ago, to fulfil the duty of brotherly sympathy towards the Catholic Church on the occasion of the death of Pope Paul VI. He was in Rome on Wednesday, August 9, and prayed before the body of the late Pope, and on Thursday, August 10, he held a service for the late Pope in the Basilica of St. Peter. He was in the first row of ecclesiastical delegations attending, on the evening of Saturday, August 12, the Mass celebrated in the piazza in front of St. Peter's.

He was fatigued, and because of the stifling summer heat in Rome, he accepted the brotherly hospitality of Father Arrupe, General of the Society of Jesus, in the hills above the city where the climate is healthier. I myself saw that he felt better there. He wanted to be present how-

ever, at the Mass of the Holy Spirit celebrated by all the cardinals on the day of the opening of the conclave.

After the election of the new Pope, John Paul I, he came down again to Rome for the services held to inaugurate the new pontificate. And so, on Sunday, September 3, he was again in the first row of ecclesiastical delegations which had arrived for High Mass.

On Tuesday, September 5, the Pope received some of the delegations. The first to be received at 9:30 a.m., was Metropolitan Nikodim. I, myself, welcomed him in the Vatican and took him to the private library of the Pope. The metropolitan looked exhausted. He had been taking medicine all morning and also some just before his audience with the Pope. He was filially assisted by Archimandrite Lev.

The Pope and the metropolitan greeted and embraced in a brotherly fashion. The metropolitan conveyed the good wishes for a long pontificate blessed by the Lord for the benefit of the Church and the world to the Pope from His Holiness Patriarch Pimen, the Holy Synod and the entire Russian Orthodox Church. He then expressed the hope that the rapprochement between our Churches, started so auspiciously under Popes John XXIII and Paul VI, would continue and bear fruit, so that according to the will of the Lord and through His grace, we would attain this unity and perfect communion for which Christ prayed before His death. And may our love for the Lord and His Church to which we are wholly dedicated, he said, spur us onto work for the unity of Christendom.

The Pope thanked the metropolitan for his kind wishes and on his part asked the metropolitan

can to convey his best wishes for the good health and beneficent ministry of His Holiness Patriarch Pimen, for the well-being of the entire Russian Orthodox Church. He said that he did not know the Patriarch personally and regretted not having met the metropolitan earlier, but that he had consistently followed the development of the ecumenical movement with all his heart. He hoped that, through Divine Grace, this work would continue successfully in the future as well, so that the prayer of Christ may be fulfilled.

After these words, the Pope and the metropolitan sat down. At that moment Archimandrite Lev came in and was introduced to the Pope by the metropolitan. The Pope said a few words to him and the metropolitan listened smiling. Hardly had this brief conversation ended when I saw that the metropolitan had turned pale. Then, with a deep sigh, he slid from his armchair onto the rug. The Pope and I, alarmed, went over to him. The Pope called for a doctor. We moved the metropolitan into a more comfortable position and put a cushion under his head. Archimandrite Lev rushed to check the pulse and listen to the heart with a stethoscope. Twice more the metropolitan gave a deep sigh, without any sign of pain. The doctor came in, massaged the heart and gave an injection. Then the Pope, Archimandrite Lev, the interpreter Father Arranz and I knelt down and the Pope began to recite the prayers for the dying, to which we responded. The Pope also said the Prayer of Absolution. The doctor, after a final examination, confirmed death from heart failure. A stretcher was called for. After the prayers the Pope went into another room to receive the other delegations.

The Cardinal Secretary of State arrived immediately and, after saying a prayer by the body, gave instructions for the transfer of the remains to the parish Church of St. Anne in the Vatican City. Archimandrite Lev, overcoming his grief, made all the necessary arrangements and attired the body in hierarchal vestments according to the Rule of the Orthodox Church. The body was laid in the middle of the church. In the afternoon, many cardinals, including the Dean of the Sacred College, bishops and prelates came to pray by the body.

At 6 p. m., Archimandrite Lev held a panikhi-

da which I attended with all my colleagues from the Secretariat for Promoting Christian Unity. Present also were the delegations of the Orthodox Churches of Romania and Bulgaria, many Catholic archbishops and bishops, including Monsignor Agostino Casaroli and the Vicar General of the Vatican City Monsignor van Lierde Petrus Canisius, as well as Lithuanian bishops and priests who had arrived in Rome at the same time as Metropolitan Nikodim, many prelates of the Roman Curia and nuns who were personally acquainted with the metropolitan.

The circumstances of our life and death are not a matter of chance but ordained by Divine Providence. It is for us to comprehend and accept His profound mystical meaning.

The press gave much coverage to his death. He was referred to as one of the greatest historical figures of contemporary ecumenism. I can confirm this personally, having known him personally, and because of the Christian friendship which bound us. His love for Christ and the Church urged him to endeavour unrelentingly for unity; he worked tirelessly to acquaint us Catholics with the theological, spiritual, and historical wealth of the Orthodox Church and especially of the Russian Orthodox Church, whose faithful and loving servant he always was.

The problems of unity of all believers in Christ is beyond our understanding. The unity of the Church depends on her mystery. Here we must follow in the footsteps of our Lord, Who prepared for His Passion and Death through prayer and through prayer for unity. The metropolitan died fulfilling the mission of unity.

Not only did he make his Church known to us, but as he loved his country deeply, he gave us a better understanding of the Russian people and their soul.

The Church is the People of the Risen Christ, for the Lord says: *I am the resurrection, and the life*. After the Death of Christ, death is no longer the end of life but its transfiguration through which we participate in the Glory of Christ's Resurrection, in the Kingdom of God the Father, the Son and the Holy Spirit. The metropolitan participates today in this glory of God, the Father, the Son and the Holy Spirit.

Blessed are the peacemakers: for they shall be called the children of God. Amen.

His Eminence Metropolitan YUVENALIY of Krutitsy and Kolomna

Beloved brother, friend and father, I invest profound significance in these words which I address to you as you lie in your coffin. I could elaborate at great length on their inner content, but now I shall leave all this unspoken, although cherished for ever in my heart. I have now to speak of something else, more important than that it is of more than private significance, concerning all the Church and all Christianity: your untiring service of the Holy Church. Yesterday a service was held before your coffin by your monastic children and one of them mentioned that you never defended the monastic life against those who were not in favour of it. The same could be said of all your activities. I myself have often heard you say: "I have

not the time to do this or that." And, quoting the words of a famous Russian general, you were fond of saying: "It is my job to fight, let History pass judgement on me." Thus were you during your lifetime and are still regarded as a controversial figure. Now, however, we are able to speak, and to speak the truth. Your outstanding and energetic service stands apart as a glorious chapter in the history of our Church. All the many aspects of your most varied service you performed not for yourself, but on behalf of the Holy Russian Church, and in accordance with the will of all her Plenitude. And the Lord decreed that you should reveal not only on the territory of your own

country but to all the world the radiant aspect of the Holy Church of Christ.

The dioceses under your archpastoral care—those of Leningrad and Novgorod—are amongst the most prosperous. I would like to take this opportunity of noting the everlasting significance of your most special service of our Holy Church within the boundaries of our Motherland during this new period in her history. Those members of our Church, who were inspired by patriotism after 1927, always repeated the words of His Holiness Patriarch Sergiy who said that the followers of the Church of Christ can be ardent and dedicated patriots of their earthly Motherland without sinning against their faith. Your service shows us how as a follower and continuer of the ideas of His Holiness Patriarch Sergiy you embodied these words of his not merely in your own personal life, but in that of our Holy Church, and we are now able to see, to our great joy and with gratitude to you, that as a result of this patriotic service our Holy Church now enjoys not merely normal, but, I would even have said, cordial relations with the State, and that the Holy Russian Church is respected by our Soviet society for her admirable peacemaking. In your other activities, we are now able to say without fear of offending your modesty, your vision reached decades further into the future than that of your contemporaries and your position in the Church was such that, when the first intensive moves towards establishing inter-Orthodox relations were made in the 1960's, you breathed life into these contacts, and there too showed the love of our Holy Church, constantly upholding her honour and dignity. During the delicate period of the rapid growth

of ecumenism there could have been no more able leader than yourself, and, as His Holiness Patriarch Pimen noted today in his address, a remarkable sign of recognition of your outstanding services to entire Christendom was your well-deserved election as president of the World Council of Churches.

All your abundant learning, all the ardour of your Christian soul you devoted to peacemaking, and here too you took an entirely new approach, informing your service with a profound understanding of the teaching of Christ and not only inspiring your fellow countrymen to do likewise but personally campaigning in all four corners of the world in defence of peace, maintaining all the while that this was insufficient, and that we must achieve true friendship amongst peoples. Such is the man whose passing is grieved today by countless numbers of men of good will. Our Holy Church stands firmly by all that she has achieved over these years. But your absence will nonetheless be keenly felt, as one who was always by our side with your sincere and brotherly guidance, your help and solace. Now more than anything else we long to profess our faith in God as the God of the living and not the dead! Thus do I implore you, as one who lives on with us, to pray for us, for as your prayers were zealous in life, so now we deeply believe that you will manifest still greater fervour in your prayer before the Throne of God for our Holy Church and our native land and its people. Therefore do I beseech you, as once the Prophet Elijah devoted follower of the Prophet Elijah the Tishbite, did beseech his mentor: "I pray you, let me and those who are with me inherit a double share of your spirit." Amen.

His Grace Archbishop KIRILL of Vyborg, Rector of the Leningrad Theological Academy

It is no easy matter to speak before the coffin of someone who is dear to us, but to speak before this coffin is harder still. And perhaps it were better not to speak at all at such a tragic moment, but we must respect the custom of our Church that when we take our leave of those our brothers and sisters who have been snatched away from us, we must, betimes transgressing the very bounds of human endurance, force open our lips and speak forth. And now, as I ascend the ambo of this church, feeble and perhaps the least worthy amongst my fellow brethren, I make so bold as to utter here, before this majestic coffin, the words that are prompted by my heart. All the multitude of mourners assembled here, those of you who have gathered from all over the world, those who are regular parishioners of this church, hierarchs, priests and laymen, and those who but rarely enter the houses of God, and even those who may for the first time in their lives have crossed the threshold of a place of worship, you are all together the best possible funeral oration, the best witness of the life and works of him whom today we are seeing off on his last journey.

Nonetheless I would like to say, not at

length, but something about the most essential and important. As we stand before this coffin I would like to try and reveal some of the secrets of the soul of this man, whose name has become known throughout the world both through his life and through his death. Once again, it is no easy matter to identify that which is essential and important in the life of great men, who have been raised up by Divine Providence to illumine the world, fill their lives are passed in an outer shield of brilliance, which often conceals the man within from the eyes of outsiders more effectively than the great vows of schema or eremitical seclusion. But it was always possible to perceive something through the aura of genuine brilliance which at all times emanated from our late Vladyka which was truly central to his life, something which always glowed in his heart with a warm and gentle flame and kindled the mighty fire of his energy. This was his simple, pure, even childlike faith in our Lord and Saviour, a faith which grew strong in him when the conditions for it were perhaps not particularly favourable, a faith which inspired him as a seventeen-year-old youth, to make a definitive decision about his future and to take his vows, a faith which

med the basis for all the rest of his life's work.

And if the historians turn their pens to an account of Metropolitan Nikodim's achievements they must give pride of place to a statement of Him in Whose Name they were performed. Throughout his life Metropolitan Nikodim acted only in the Name of our Lord and Saviour, the Providence and Head of the Holy Church. This faith inspired the late Vladyka to a specially ardent service of his Church. We have just heard it said, and most rightly, that this service was not understood by all, and I will add to those words by saying that this service was not accepted by all. Indeed, it was most difficult for His Eminence to follow his own special path in serving the Church of Christ, but he proceeded with a firm and courageous tread, following the course mapped by his Christian conscience and stated to him by his bishop's duty, to which he was directed by his sensitive and pious heart and in accordance with his perspicacious understanding of the purpose of his service. The Lord granted His Eminence certain quite exceptional powers: strength of mind, willpower and depth of feeling. With the whole of his nature he penetrated the grave problems now faced by the Church and which he will continue to face in the future. And, by exerting the strength of his mighty human nature, he was able to find and implement wise solutions to these problems or to lay the foundations for their future implementation, never even wondering whether he himself could remain long enough on earth to witness and participate in these future accomplishments. His actions and his aspirations were based only on one thing: to do all in his power to benefit the Church of Christ, to which he had dedicated his life.

Our dear departed Vladyka achieved much in his life, too much perhaps for a single human being. It is for this reason that the service and life of this remarkable man are highly valued now throughout the world, and that people talk of his special contribution to the treasure store of Church history.

We, however, shall not talk here of his great deeds, for history will indeed record these, and perhaps more qualified people than myself will perform this task. Here let us merely dwell on those things which strike us as necessitating mention in this tragic setting today. Primarily I would like to stress that our Vladyka was an astounding person, and when occasionally I am asked the secret behind Metropolitan Nikodim, the key to his influence on people, to his remarkable charm and strong personality, I presume to answer this question: someone close to him both personally and in service, that his secret was the secret of the Christian heart, open and simple, ready to accept a man for what he is, with his joys and griefs alike, with his merits and weaknesses.

Our late Vladyka did not pass judgement on people, but received them into his heart, and turn their hearts were opened to receive him. This thronged cathedral, in which I believe we would find no person who regarded the deceased with indifference, itself bears

witness to the great spiritual strength wielded by our great hierarch. Many archpastors, priests and laymen believe and will continue to believe that they are the spiritual heirs of His Eminence Metropolitan Nikodim and there is good reason for such belief, for they are his pupils, they are the people to whom he, with utter disregard for his health, devoted all his anyway sparse free time. He always found the opportunity to talk to any person who sought his counsel. All too often in recent months have we seen the metropolitan, ill and enfeebled by his serious heart complaint, making his way along the seminary paths with great difficulty and availing himself of these walks prescribed by his doctors to answer the questions of some seminarian and talk to him about his future ministry in the Church. The strength of his spiritual influence on Orthodox youth came from his ardent dedication to the raising of future pastors, and here too we find the reason why the majority of the hierarchs who now stand around his coffin bear the mark of his ordaining hand, and why yesterday his coffin was surrounded by a throng of weeping young monks, who participated in the funeral service for their late teacher, and in this, we believe, is the pledge of the success of the future work of our theological schools, which have been called to raise new servants of the Holy Church, faithful and totally dedicated to their work. And there is one more thing I would like to mention, dear fathers, brothers and sisters. Our Vladyka was a true Russian, in the broadest and most powerful sense of the word. He was flesh of the flesh and blood of the blood of his great people and bore witness to their greatness both through word and deed and through his own splendid and powerful example. We too, as Russian believers, can recall with gratitude those occasions when this hierarch represented our Church, our people and our great nation from the highest international tribunes. Today we welcome to our midst our brothers from abroad, and they can bear witness to this better than I, for the very fact of their presence here is evidence of the significance of our late Vladyka and of his enormous contribution to the development of inter-Church relations, to the cause of peace and establishment of good relations among nations.

Vladyka Nikodim never divorced his service of the Church from his ardent and loving service to his people, to his native land. Here too we have one of the secrets of his success, of his charm and of the enormous influence he exerted, exerts and will continue to exert on all of Christendom.

What more can we now say? Better let our lips be silent, for all the greatness of this man cannot be expressed in spoken words in the minutes we shall spend here. Better let us raise up in our hearts an ardent prayer to the Lord of Life and Death for the repose of our father and great hierarch. And let us humbly beseech the Lord that He make him, His true and zealous servant, prayerful interceder for all those who serve our Russian Church, for the greatness and glory of the blessed Name of our Lord Jesus Christ. Amen.

Service of the Church and to the World

ABOVE ALL A PASTOR

The Church world knows Metropolitan Nikodim very well. His name is familiar not only to Christians but to representatives of other religions, not only to believers but all men of good will. Metropolitan Nikodim acquired this worldwide renown by his outstanding work in the field of inter-Church relations, ecumenical contacts and the peace movement. His popularity as a Church and public figure overshadowed as it were his actual episcopal service although he carried this out with the same energy he applied to his work in other spheres.

The present essay is an attempt to draw attention to this particular side of his activities. It has to be said, however, that the reader will not find here a full account of the late metropolitan's pastoral service as such an account would require much serious research. This essay will therefore only deal with some features and should be regarded as a mere prelude or opening chapter in the comprehensive study of Metropolitan Nikodim's life as a pastor of the Church.

In his speech at the funeral repast after Metropolitan Nikodim's burial, His Holiness Patriarch Pimen noted that the deceased hierarch, being a true son of the Russian Church, had "showed himself to be first and foremost a worthy pastor of the Church of Christ". Metropolitan Nikodim made pastoral service the cornerstone of all his activities. He considered himself to be first and foremost a pastor whose duty it was to take care of the flock entrusted to him, nourishing them with God's word, guiding them in their life on earth, and educating them in the spirit of the behests of the Holy Fathers and patriotic traditions. Pastoral service was his major duty when he was a parish priest. It remained at the centre of his attention even after he became vicar bishop and started on his ecclesio-social activities. After his appointment as a ruling hierarch he continued his pastoral service with undiminished zeal. For nearly thirty years, from the moment he took orders until he drew his last breath, he faithfully served the Church. During this period, his pastoral service changed in volume only; the guiding principle behind it remained unshakeable. He formulated it at his consecration as bishop in the following words: "All my conscious life belongs to the Church".¹

In his practical work Metropolitan Nikodim strove to meet the lofty demands made on pastors of the Church. In his numerous exhortations at the presentation of the bishop's crozier he repeatedly reminded his junior brethren and himself of the pastoral duties which occupied his thoughts and feelings, and were the subject of his unceasing attention. Metropolitan Nikodim eagerly performed his archpastoral duties in the organization of Church life, was always aware of his great responsibility before the Chief Shepherd and the Church, and called on others to serve zealously.²

Speaking to a newly consecrated bishop, the Vladyka enjoined him to obey the Apostle's commandment (2 Tim. 1. 6) and to kindle into flame the grace of priesthood by fervent prayer

in the church and the cell, and by celebrating the Eucharist and other Church Sacraments.³ These were no abstract admonitions but brotherly advice based on profound personal religious experience. Who of the flock of his metropolitanate did not know how the Vladyka loved divine services, how he abandoned himself to them, and how he would become immersed in church prayer! By his fervent conduct of divine services he inspired others to pray ardently and sincerely. Some of his divine services were very long indeed. Thus, the All-Night Vigil with the preceding akathistos on the eve of the Feast of St. Aleksandr Nevsky sometimes lasted for more than six hours; nevertheless the reverential spirit of all those taking part in the service would be maintained from the beginning until the very end of it. Metropolitan Nikodim possessed a great spiritual vigour which could arouse feelings of special joy in everyone participating in the divine services.

Returning to Leningrad after visits abroad and feeling an understandable fatigue as a result of his work at important meetings, the Vladyka found a source of new spiritual strength in conducting divine services. Physical indisposition did not prevent him from participating in the divine services. If on the day of his return there was a festal or a Sunday service to be held, he would conduct it in the Cathedral of the Holy Trinity or in some other city church. If it were a weekday, the divine service would be held in the Domestic Chapel of the Dormition. Before departing on a journey the Vladyka would always hold a moleben in the domestic chapel together with members of his suite and those seeing him off. He placed high value on the importance of God's blessed help in his labours and would always turn to prayer, considering this to be the best way of fortifying oneself in all circumstances.⁴

Public services and private prayer were a vital need of Metropolitan Nikodim's. He keenly felt their necessity and during prayer experienced that joy which we call the *joy in the Holy Ghost* (Rom. 14. 17) ⁵.

It would be appropriate to mention here the Vladyka's words at the presentation of the crozier to his former teacher, the Bishop of Ryazan. "In those days," said he, "when as a young man I first felt drawn to the Holy Church, when I started consciously attending services in the House of God, when the chance of handing you a censer or of receiving the prosphora from you were a great consolation and joy to me, your way of conducting divine services attracted and captivated me, and I was caught in Christ's net..."⁶ Such an understanding of and such feelings for the divine service remained with Metropolitan Nikodim until his last day. Although his work was fired by his profound faith and our Lord Jesus Christ was always alive in his soul⁷, his great spiritual might was displayed particularly brilliantly and significantly when he conducted divine services. When he said that "union with God, God's blessing from on high, the grace of being in God,

these are living realities full of spiritual consolation and inner joy; they fill man's whole life and direct it," he bore witness not only to the experience of the pious ascetics but, without any doubt, to his own spiritual experience as well.

Metropolitan Nikodim strongly held that the Divine Liturgy was the most important Christian service. He frequently formulated his outlook on its significance in his papers, sermons and private conversations. Noting that the Eucharist was the focus of the life of grace and spirituality of those who believe in Christ,⁸ he referred to the example of the early Christians who participated actively in the Eucharistic service and always received Holy Communion, thus showing how much they valued this greatest of the Sacraments.⁹ For the early Christians it was inconceivable to be merely present at a Eucharistic service. The very thought of not communicating was alien to them. Being deprived of Holy Communion was considered the greatest tragedy by them. In early times all the participants in the Lord's Supper partook of the Sacrament at the Eucharistic¹⁰ service.

Metropolitan Nikodim constantly, by word and deed, inspired exactly this kind of feeling towards Liturgy, being deeply convinced that for every Christian the Eucharist opened the door to communion with God, that by its means the believer contacted the Source of grace. He said on a number of occasions that through prayerful communion with God a Christian felt with his whole being the proximity of God and thus found new strength. "Every one of us," he noted, "knows from experience that alone he is weak and powerless and omnipotent in Christ and with Christ".¹¹ And if a believer can acquire such an experience of grace by means of heartfelt and sincere prayer, even closer communion with God is established in the Eucharist through which the Lord grants man the possibility of partaking of His eternal bounty.¹²

Speaking about the need to receive Holy Communion as often as possible, the Vladyka referred to the canonical norms of the Early Church. In particular, he quoted the 8th Apostolic Canon according to which, a bishop, a priest or any other cleric was excommunicated if he failed to partake of the Holy Sacrament (without a sound reason) during the Eucharistic service. The Vladyka himself often celebrated Liturgy. And he would always partake of Holy Communion, even if he was not officiating but only attending. He allowed and even encouraged the partaking of the Holy Sacrament by the priests and deacons not participating in the Liturgy. That deacons should officiate without communicating themselves was considered by him to be an improper and unecclesiastical occurrence, contradicting the meaning of the Eucharist.

Metropolitan Nikodim was especially fond of conducting the Liturgy on the days when the majority of the congregation communicated. Thus, he celebrated Liturgy on Maundy Thursday with inspired reverence when almost all the worshippers received Holy Communion. In the same way he would conduct the Liturgy on the Saturday of the first Lenten week in the theological academy church. Following an established tradition, both teachers and pupils and the

regular parishioners of the church on this day receive Holy Communion after the fasting and fervent prayer of the preceding days. Congratulating the communicants, the Vladyka usually expressed his joy at the fact that the congregation's unanimous communication was reminiscent of the early Christian communities.

On his lengthy trips abroad, the Vladyka always took with him an antimension, sacred vessels and vestments for celebrating the Eucharist. He just could not remain uncommunicated for a lengthy period. One such trip comes to mind: in the summer of 1975, representatives of the Russian Church were in Italy participating in the 4th Theological Conversations with representatives of the Roman Catholic Church. In Trento where the meeting took place, Orthodox Liturgy was held almost every day for the duration of the conversations. Either the Vladyka himself or another from our number would conduct the Liturgy. After the Liturgy, during which all the Orthodox members of the delegation partook of Holy Communion, we experienced a special feeling of spiritual joy from communion in the Eucharist and the realization that our small community, far away from its Church, was a single whole united by the Eucharist. During that same trip, Metropolitan Nikodim and his companions communicated at the Liturgies which they held in the catacombs of St. Callistus and at the places of the burial of St. Peter and St. Cyril Equal to the Apostles. Coming in contact with those early Christian holy places aroused unique religious feelings which reinforced our understanding of the significance of the Eucharistic services we held. Without the Liturgies, it is needless to say that we would not have had so vivid an impression of the holy places dear to the heart of every Christian and it would have been impossible for us to express fully our faith in the communion of the saints. In this way the Vladyka by his deep regard for the Eucharist helped others to realize its special significance in the life of the Christian.

Having suffered several heart attacks, Metropolitan Nikodim had to stay in bed for long periods. When he was completely unable to get up, Liturgy was celebrated at a portable altar and he received Holy Communion. When his strength returned and he was allowed to move about, he attended the Liturgy in the domestic chapel, sang with the others and communicated. But he experienced spiritual satisfaction in full only when he himself celebrated the Liturgy. For this reason he would hurry to the church without ever waiting for a complete recovery. When told that he should take care of himself, he always replied that the divine service gave him additional strength and would help his complete recovery. It was quite pointless to argue with him, for his own liturgical experience convinced him better than anything else. In addition, he was guided by his archpastoral sense of duty and his desire to commune with his flock.

In one of his addresses, Metropolitan Nikodim formulated his concept of the duty of a servant of God in the following way: "In the grace-filled process of spiritual growth, and in ascent from strength to strength by receiving the Holy Spirit of God, the end being the attainment of perfection of the Heavenly Father and man's deifica-

tion, the bishop, as the steward of the Mysteries of God, through his words, deeds and prayers, and his whole life admonishes and edifies his flock, fortifying and strengthening the inner power of his spiritual children who, obeying the voice of Christ, struggle against sin and follow the path of salvation".¹³ The Vladyka's sense of his pastoral duty impelled him to conduct divine services as often as possible and these brought the metropolitan himself great consolation and joy. During the ecclesiastical year, there would be periods when the Vladyka conducted services daily. Thus, in the days preceding Christmas, he conducted services every day from December 20 (Old Style), the Feast of St. Ignatius Theophoros, whom the metropolitan venerated particularly for his teaching on the Church, the Eucharist and the Church's Hierarchy. He conducted services daily during the first week of Lent as well as during Holy Week and the Easter Week. On patronal feast days he always conducted services in the respective parish churches, visiting even the remote parishes of his diocese. During the period he was in charge of the Leningrad See, he visited several times all the parish communities on their patronal feasts or on Sundays.

In his concern for his flock, Metropolitan Nikodim endeavoured to make the language of the divine services more understandable to the present-day believer. His views on this subject and its difficulties were reflected in his paper, "A Changing World", read by him at the theological conversations in Trento.¹⁴ As is known, some of the texts of the divine service have been translated into modern Russian, but not all of these are suitable for singing and others cannot be noted for the accuracy of the translation. It is therefore not possible at present to change the existing practice of conducting divine services in Church Slavonic.

However, the Vladyka noted that nowadays "many believe it to be highly desirable, and sometimes imperative, to use the Russian translation of the Holy Scriptures for reading the lessons from the Gospel, the Apostle and certain other texts during divine services".¹⁵

Metropolitan Nikodim knew very well that the use of the Russian translation for divine services had advocates as well as adversaries. He listened quietly to the latter's reasons, understanding very well that a lot of Christians, while not expressing their opinion as inwardly opposed to the use of the Russian text. The Vladyka also took into consideration the fact that the language of the existing translation of the Holy Scriptures was not noted for its perfection and required improvements.¹⁶ Therefore, guided by his wise pastoral tact, he gave no orders and circularized no instruction for the Russian translation of the Holy Scriptures to be used in all of the diocese's churches. At first the Russian translation was read in the domestic chapel where the divine services are conducted by students of the theological schools. As a result of this, the Russian translation of the Gospel and the Apostle began to be read some time later in the academy church, and gradually the Russian translation of the parameia, hexapsalmos, and kathismata began also to be read. This practice showed that many believers approved of the readings in Russian. But because

of his consideration for his flock, Metropolitan Nikodim did not permit the spreading of this practice to other churches; it was allowed only in the Cathedral of the Holy Trinity of which he himself was the dean. It is true, though, that he could have joined Metropolitan Filaret of Moscow in saying: "The Russian Orthodox Church should not deprive the Orthodox people of hearing the word of God in a modern language, understandable to everybody, because such a deprivation is not in accord with the teaching of the Holy Fathers, with the spirit of the Eastern Catholic Church, and the spiritual good of the Orthodox people".¹⁷ He nevertheless understood that the changes in the established way of doing things might not run a painless course and therefore did not want to force events.

The Vladyka knew Church Slavonic very well and valued highly its beauty and expressiveness. His own liturgical works, the texts of the services to the saints compiled in Church Slavonic, are a proof of this. But he also knew very well that the language was barely comprehensible to many believers. Therefore, to improve their understanding of the divine service, he strove to render some of the texts of the services in a more easily understood language. For a number of years he worked on the text of the Great Canon of St. Andrew of Crete. During the first week of Lent, when this canon is read, the Vladyka could often be seen doing this work. In the intervals between the morning and evening services he would sit surrounded by books and compare the Greek, Russian and Church Slavonic variants of the text of the canon. He was not satisfied with the Russian translation of the canon made by Prof. E. Lovyagin,¹⁸ considering that it did not fully correspond to the Greek original. The Church Slavonic text, in turn, although it corresponded to the Greek one, was incomprehensible to many believers. The profound impact of this wonderful piece of Church music was thus greatly reduced. In this connection, the Vladyka, while preserving the familiar combination of words of the Church Slavonic text, endeavoured to replace some expressions with more comprehensible ones. He himself read the revised text of the canon but did not consider the work to be complete: he intended to go further in comparing the Church Slavonic and the Russian translations with the Greek original.

Metropolitan Nikodim considered it his pastoral duty to try and help believers to participate in the divine services with comprehension and unanimously. Some points about the services that he himself conducted served this purpose. Thus, following an ancient practice,¹⁹ he read prayers aloud during Liturgy. As a result all his concelebrants and all those in the sanctuary, on the solea and near the ambo, could offer their prayers to God with one mouth and one heart. When the choir sang quietly, or stopped altogether, the words of the Eucharistic prayer could be heard by those in the middle of the church, and in small churches all those present could hear what was being read in the sanctuary and pray together with the hierarch.

Guided by the same considerations, the Vladyka started celebrating the Liturgy

of St. James, the Lord's brother. For many years he celebrated this most ancient Liturgy twice a year, on the Feast of St. James, October 23 (Old Style), and on the second day of Christmas. At first this Liturgy was celebrated only in the academy church and was received by some of the believers as a novelty. This impression soon faded, however, to a considerable extent due to the sermons delivered by Metropolitan Nikodim each time the Liturgy was celebrated. In the last few years the Liturgy of St. James was celebrated in the Cathedral of the Holy Trinity as well. It attracted the believers by its true apostolic simplicity. Despite the fact that some later canticles ("The Only-Begotten Son", The Trisagion, The Niceno-Constantinopolitan Creed, and so on) had been added to it, the Liturgy remained very much what it had been in apostolic times. It should be noted that until the 9th century it was often celebrated in the Jerusalem, Alexandrian, Cypriot and other Churches. Today the Liturgy of St. James is celebrated once a year (on October 23) in Jerusalem, Alexandria and on the Island of Zante.²⁰

For the celebration of this Liturgy the officiants vest themselves in complete silence. The hierarch officiates in the phelonion over which the omophorion is placed, without the mitre and panagia. The dikirion, trikirion and eagles are not required, either. The hierarch's crozier is required, and that without even the *sulok* *. The priests officiate in sacerdotal vestments without kamelaukions and crosses. The only objects on the altar are the antimension, the Gospel, the Apostle, and the Paroemiakon. The altar cross and the seven-branched candlestick are placed in the synthronon. The officiants (twelve priests) stand around the altar forming a complete circle together with the hierarch. The deacons chant the ektenes facing the people. For the reading of the Holy Scriptures the hierarch comes with his concelebrants to the middle of the church where the hierarch's seat and ambo are placed as well as seats for the presbyters. The deacons read the paroemia and the Apostle facing the congregation. The senior priest reads the Gospel in like manner. After this the officiants take their seats, while the hierarch exhorts the people, holding the crozier in his hand. At the Great Entrance, the deacons and priests proceed across the whole church. All the believers are communicated as usual but the officiants in the sanctuary receive the Holy Body from the hierarch into their hands while the rest of the communicants are given "a fragment of the Holy Bread into their mouths" by the hierarch on the solea. Proffering the Holy Body, the hierarch says, "The Body of Christ" and the person receiving responds, "Amen". When partaking of the Blood of Christ, the deacon says "The Blood of Christ, the Cup of Life" and the same response is made. All these particulars, outlined very briefly here, enable all the participants to feel their lively closeness to one another, to realize themselves as a united community in which the hierarch conducting the

Liturgy, the officiants and the congregation are integrally united in Christ.

The laying-on of hands in ordaining deacons and priests as performed by Metropolitan Nikodim should be mentioned at this point. After reading the ordination prayers before the altar, the Vladyka, following the example of the Greek Church, led the newly-ordained cleric from the sanctuary and placed him on one of the steps of the ambo. All the other officiants came out with him. The Vladyka then blessed each of the sacred vestments and before putting it on showed it to the people, saying the word "Worthy" out loud. This ephphesis, instead of its Greek equivalent "Axios", was sung three times by the clergy and the choir. This way of vesting before the people allowed them to understand the rite of ordination better as they became participants in this Sacrament, one of the most important in the life of the Church. The vesting on the steps of the ambo, next to the believers, is profoundly symbolic—it testifies that one taken from among the people and ordained should not, on becoming a servant of God at His altar, separate himself from the people and feel superior to them.

The Vladyka paid unceasing attention to the celebration of divine services and saw to it that, in the words of the Apostle, they were conducted *decently and in order* (1 Cor. 14.40). As the pastor of the Church guided by the traditions of the Holy Fathers in his education of his flock, he saw the divine service as one of the most efficient ways to the religio-moral well-being of the believers.²¹ He therefore strictly enjoined that there should be no hurrying or neglect in the conduct of the services, that the reading and singing should be expressive and reach the ears and conscience of the believers. He did a lot to create the choir of the Leningrad Metropolitanate and made it a custom that the assisting clergy should sing in the sanctuary and in the middle of the church. The services conducted by him were invariably solemn and impressive. Needless to say, for him the solemnity of the divine service was not an end in itself. It was his opinion that when a bishop led a service "triumphant splendour and stately solemnity could be justified and were required only when they were conducive to the inner conciliation of souls faithful to God; nevertheless, even when they were required, the bishop should have apostolic simplicity and inner humility".²² These words from one of his exhortations at the presentation of the crozier to a bishop convincingly testify that the hierarch should care about exterior beauty and solemnity only for the sake of the souls of the flock and not for the sake of his own importance. Because of this, the services conducted by Metropolitan Nikodim invariably attracted a lot of believers who always found great consolation and abundant spiritual food for their moral growth in his services.

Metropolitan Nikodim commemorated the saints with particular veneration. He believed, and said so in many of his sermons, that the prayerful intercession of God's servants, glorified by the Church, was a blessed help for believers and led to their salvation. The Vladyka's unshakeable faith in God's help through the saints' intercession was displayed particularly vividly in his veneration of the Mother of God.

* *sulok* — a square piece of cloth with a design of the cross attached to the upper part of the crozier.

It is testified to by the fact that the domestic chapels in his residences are dedicated to the Blessed Virgin: in Moscow in honour of the Annunciation, in Leningrad in honour of Her Dormition and Protecting Veil, and in the hierarch's house in Novgorod in honour of Her miraculous icon "The Sign".

The Vladyka invariably conducted all the services on the feasts of the Mother of God, no matter where he was at the time. On the Feast of the Dormition he usually officiated in Leningrad or Novgorod. And always following this feast the Office for the Burial of the Mother of God followed by the procession round the church was solemnly conducted. Just as invariably he conducted services on the feasts of the miraculous icons of the Mother of God. Thus, on the feast of the icon "Consolation of All the Afflicted", he conducted All-Night Vigil and Divine Liturgy in Leningrad's Cathedral of the Holy Trinity commonly known as the *Kulich i Paskha Church*; on the feast of the icon "The Sign" he conducted services in the academy church or in Novgorod; on the feast of the Kazan icon—in the St. Vladimir Cathedral in Leningrad, and so on. Hymns to the Blessed Virgin were dearly loved by Metropolitan Nikodim. This is especially true of the hymn which since 1971 was introduced by him to become part of the divine services in the Cathedral of the Holy Trinity in the St. Aleksandr Nevsky Lavra, namely:

"O glorious Wonder! Queen of Heaven and earth, entreated by our kindred saints, Thou protectest this day the Russian land and with the images of Thy face mercifully enriches it. O Holy Sovereign! We pray Thee do not cease performing miracles and granting us mercies for the consolidation of Orthodoxy in Rus, now and for ever and world without end. Amen."

When Metropolitan Nikodim conducted divine services in another church, the assisting clergy sang this hymn. Needless to say, such deep veneration of the Most Holy Mother of God and of the saints was transmitted to the clergy and the flock, who saw in their archpastor a good example of faith in the prayerful intercession of our fervent Protectress and of the saints.

Pastoral service is not limited to conducting services. Apart from administering the Sacraments the pastor has to take upon himself and befittingly carry out the duty of mentor and spiritual guide of the believers.²³ "A bishop," said Metropolitan Nikodim, "is not only an administrator of Sacraments and conductor of divine services, he is a pastor and a teacher, a mentor and a father of God's people and of the priests entrusted to him".²⁴ That is why preaching the Word of God is a necessary component of a bishop's duties.²⁵ This last, in fact, is in its essence the duty of spreading the *glad tidings*, according to God's commandment.²⁶ In fulfilment of the Lord's behest, the pastor must bring the light of God to the minds and hearts of his flock, proclaim the Good News of Christ Who came in the flesh, and preach His Gospel.²⁷ A bishop, to whom the plenitude of the Church's teaching is entrusted, must "base his preaching on the proclamation of the Kingdom of Heaven, of the joy of life in Christ, and of peace and love"²⁸.

This is how the Vladyka regarded his holy duty of preaching the Word of God. This is what he

enjoined newly-consecrated bishops to do when presenting them with their croziers. His own zealous and inspired preaching of the Gospel of Christ was guided by the same rules.

The preacher does not merely convey the truths of the Christian teaching. He should not be an impartial teacher who limits his task to the purveyance of the necessary knowledge. The preacher is a witness unto Christ (Acts 1. 8). And to be a witness unto Christ means, according to Metropolitan Nikodim, "to receive God into one's heart, to be imbued with His salvific teaching and to translate into life the commandments given in the Gospel"²⁹. To be a worthy witness unto the Risen Lord, one should preach Him not only with words but also with deeds, with the example of one's whole life. "Sowing the Gospel seeds", said the Vladyka, "will bear fruit only if the preacher provides a good example of the life in Christ"³⁰.

Considering the sermon to be an indispensable duty of the pastor, Metropolitan Nikodim preached at every Liturgy, after the reading of the Gospel or after the Dismissal. In the 15 years of his archpastoral service in Leningrad, the Vladyka conducted hundreds of services³¹, and the number of his sermons may safely be placed in the hundreds as well. Having great theological erudition and a magnificent memory, he did not have to prepare the texts of his sermons in advance. He knew the patristic works excellently and when the need arose he could quote the Holy Fathers or recount events in their lives with the utmost ease. He also had a superb knowledge of Holy Scripture, the texts from which he always quoted in great numbers in his sermons. He knew many Psalms or parts of them by heart, as he always listened attentively to the reading of the Kathismata and liked to read in church himself. As his sermons were extemporized most of them have not been recorded. Only some of his sermons have been published in *The Journal of the Moscow Patriarchate* while his Christmas and Easter messages, which to a certain extent characterize his preaching of the Good News have been published in his *Collection of Works* (Vol. 1).

The need to present the dogmatic and moral truths to his flock determined the general trend of Metropolitan Nikodim's sermons. He believed that in his faith-teaching sermons the preacher should base himself on the event that saved the world—the coming of our Lord Jesus Christ into the world—because the basis of moral advancement lies in apprehending the Mystery of the Incarnation, and in explaining to the believers its salvific significance. In one of his exhortations to a newly-consecrated bishop, he spoke about it thus: "Thinking about the Incarnation and its importance for mankind, learn yourself and teach others that our Lord Jesus Christ truly is the Way, the Truth and the Life and that one can reach the Heavenly Father only through Him, in communion with the God-Man Body—the Holy Church"³². "The teaching inspired with wisdom by God" is founded on "the great and unfathomable Mystery of the Incarnation of the Word of God which led to the beginning of our salvation in Christ, which showed the new way to man's spiritual development, which was preached in ancient times by the Apostles... in the Incarnation of the Son of God—the Sa-

viour of the World—lies the basis of our sermon and the meaning of Christian life”³⁴.

In his sermons Metropolitan Nikodim indeed frequently spoke about the Incarnation of God and each time he stressed the great importance of this ineffable mystery³⁵. So frequent a mention of this subject shows that in teaching his fellow-bishops to make it the basis of their sermons, he himself did so. His Christmas messages and sermons eloquently testify to this and clarify various aspects of this fundamental dogma of the Christian Faith³⁶.

Occupying the centre of attention in Metropolitan Nikodim's sermons, the theme of the Incarnation led him to deal with various other important subjects of dogma. In his Christmas sermons and messages, apart from his main theme, he spoke of the fall of the first parents³⁷, of reconciliation³⁸, of the Kingdom of Heaven, of the Church, and other dogmatic truths. What is more, he considered various aspects of those truths. For instance, in his exhortation at the presentation of the crozier to a newly-consecrated bishop, the teaching about the Church is for the most part viewed in the aspect of the Apostolic Succession of episcopal ministry and the significance of priesthood³⁹. In his Christmas messages and sermons he speaks of the Church as the Body of Christ, all the members of which are regenerated by the Holy Spirit Who bestows the abundant and different gifts of God's grace upon the believers so that they may become firmly established in the new life⁴⁰.

Metropolitan Nikodim did not limit himself to dealing with the Church's inner notes only. He pointed out the pastoral tasks facing the Church. Although her major mission is to sanctify and save men within her fold, those who are *not of this fold* should also be the concern of the Church (Jn. 10. 16). The Church should not be enclosed within herself, she should be open to the world. She, therefore, always has a double task: that of preaching the Gospel and that of serving the people. Under no circumstances should the preaching of salvation to lead man from earth to God be set against her duty to lead men to establish peace and good will on earth. The implementation of these two tasks is the biunial duty of the Church and all her members⁴¹.

With regard to the teaching of the Kingdom of Heaven, Metropolitan Nikodim, once again, did not limit himself to explaining its innermost essence, but talked about the Kingdom of Heaven's revelation in the world. Among other things, he notes that Christ had laid a firm foundation of the Kingdom of God in the Church He had founded (2 Tim. 2. 19) and commanded His disciples and followers to continue in the world the active service begun by Him of establishing this Kingdom which is within us (Lk. 17. 21) and which must spread and embrace the whole sphere of earthly relations and conditions of men's life on earth, purifying and renewing all secular and earthly things (1 Cor. 15. 28)⁴².

In Metropolitan Nikodim's sermons one frequently sees him considering the Sacraments as a grace-bestowing means for the Church to sanctify believers⁴³. In one of the sermons he deals with the Orthodox teaching on the Second Person of the Holy Trinity as the Hypostatic Wisdom of God⁴⁴.

In his homily delivered at Pentecost he speaks of the Holy Spirit's participation in the Economy of Salvation and of the significance of His gifts of grace to the Church⁴⁵.

The Vladyka's Easter sermons and messages are on special themes. In them the metropolitan deals with the importance of the Sacrifice of the Saviour of the World on the Cross, of Redemption⁴⁶, of the Resurrection and its beneficencies for mankind⁴⁷.

The scope of Metropolitan Nikodim's preaching is, of course, considerably wider than is reflected in his printed sermons and messages, for he believed it to be his duty to bring the Christian teaching in all its plenitude to his flock. The published sermons are meant, for the most part, for the believers who can understand more profound considerations and lofty truths. When circumstances required, however, the Vladyka could speak very simply. As St. Gregory of Nazianzus teaches, he knew when, in front of whom, how and at what length to speak⁴⁸. Some of his printed sermons are quite simple in their structure and content. These are for the most part devoted to ethical subjects. It is true, however, that his dogmatic sermons are not devoid of ethical conclusions either for Metropolitan Nikodim always considered that the dogmas of faith were the basis of Christian life. Thus, the Christmas sermon that deals with the teaching of the Hypostatic Wisdom, the Incarnation, and the Church, he closes with ethical conclusions suitable for the feast. The Vladyka stressed that in the days when Christendom was celebrating the feast of the regeneration of the world we could not but join our prayers and our Orthodox reason to the prayers, thoughts and strivings of all Christians. In the festive days when the Saviour's coming to earth is celebrated, when Christians should direct their thoughts from earth to Heaven, one should not forget the need to be worthy of the Lord's proximity to us and take care to stop evil in oneself and in the surrounding world. By penetrating into the meaning of the Nativity of God's Son and of Christ's work on earth, Christians increase their understanding of the lofty moral duties imposed by the need to imitate Christ in establishing peace and love on earth.

The Vladyka finishes his sermon with a call to believers to take part in the establishment and growth of the Kingdom of Heaven within themselves and in increasing love and peace on earth⁵⁰.

The Vladyka not only zealously preached peace himself, but called on others to do so. He believed that all pastors should preach peace to their flock, should sow the seeds of peacemaking so that the Angels' *glad tidings* of peace should spread throughout the world, so that "peace on earth, peace and well-being in our Motherland, peace in the Church and in the family, peace in the soul of everyone"⁵¹ should be established. He called on believers to pray fervently to Almighty God for all this⁵².

In his sermons the Vladyka spoke not only of good deeds but also of the barriers in the way of doing good, barriers that had their roots in man himself. Thus, in a sermon on the Second Sunday in Lent, he spoke on the subject of sin, basing his words on Holy Scripture and examples from life⁵³.

In Metropolitan Nikodim's homiletic works one

often comes across profound thoughts about spiritual life and communion with God. For example, in a sermon on the 22nd Sunday after Pentecost, he speaks about grace of communion with Christ basing himself on the text... *Christ, who is our life* (Col. 3. 4). This brief phrase of the Apostle Paul's expresses the innermost essence of the Christian Faith which regenerates and saves man, which grafts every human soul to the fruit-bearing Tree of Christ (Rom. 11. 17), making it a partaker in the powers of grace necessary for *life and godliness* (2 Pet. 1. 3). There cannot be a Christian life outside Christ. As the sun concentrates all heat and light which pours down upon the earth and brings life to all of nature, so is the fountain of true life found in Christ. Only Christ awakens our souls to a life holy and pleasing unto God, to a life that makes us partakers of eternal bounties. Christians must therefore approach Christ by performing good deeds according to His Gospel law.⁵⁴ The theme of communion with God is also dealt with in the sermon on the Feast of the Transfiguration in which the necessity of performing spiritual feats in order to achieve blessed communion with God is pointed out. In order to become capable of communion with the Lord, a man must free himself from slavery to sin and enter a state of purity and righteousness. This requires that he travel a long and hard path of internal purification and spiritual transfiguration with the help of God's gifts of grace.⁵⁵ This is a far from easy feat but its result is that man achieves a high spiritual state, for "in communion with God, in being in God, in life with the Heavenly Father there is beatitude, eternal life, and endless joy"⁵⁶.

Metropolitan Nikodim was always attracted by the theme of Christian service and he on many occasions dealt with this important question in his sermons. His sermon on the text *If any man serve me, let him follow me* (Jn. 12. 26) is devoted to this topical subject. The thoughts laid out in it reflect the views that the Vladyka expressed frequently in his sermons. To serve Christ faithfully was considered the highest calling by innumerable preachers, confessors, and ascetics of faith and piety who performed good deeds both openly and secretly from the world, and their works beautified the Church and enriched her spiritual life. A man who lives only for mundane things frequently does not understand the delight and joy of being a servant of God. True service of God, which is not a state of trembling slavery or envious servitude of a hireling, but one of devoted filial love for God is a state of bliss and joy that gives man moral satisfaction and happiness.⁵⁷ In this sermon, the concept of "servant of Christ" is clarified. Our Lord became the servant of Jehovah (Is. 49. 6) in order that by His Feat of Redemption to give men the possibility of becoming *servants to righteousness unto holiness* (Rom. 6. 19). The title of servant of Christ does not correspond to the worldly understanding of servitude which is a degrading and unnatural state that runs contrary to the nature of man as God created him. The title of servant of Christ is a holy and righteous one for only he can be called thus who by his faith serves Christ, has entered into the communion of grace with the Saviour in His Church and is blessed by the Holy Spirit. In treasuring this

title, the Christian should serve the Lord not only through glorification of His majesty and mercy but by actively fulfilling His Gospel commandment⁵⁸.

The true follower of Christ must show this in his service to his neighbour. The Christian is duty-bound to serve mankind in the spirit of Christian love, to bear peace, to defend truth and preach righteousness; to be zealous in his good deeds, building his life in accordance with Christ's commandments; to be the salt of the earth and light of the world; presenting in everything an example of selfless and generous toil for the good of his neighbour and lay down, if need be, his life for his friends (Jn. 15. 13)⁵⁹.

Even a short review of Metropolitan Nikodim's homiletic heritage makes clear to us the strength of his convictions, the profundity of his faith, and the zeal with which he, as the Apostle put it, declared to his flock *all the counsel of God* (Acts 20. 27), keeping back *nothing that was profitable* (Acts 20. 20).

In his sermons Metropolitan Nikodim not infrequently quotes liturgical texts⁶⁰. Furthermore, he frequently expounds them translated into Russian. One comes across Slavonic in his sermons but to habitual churchgoers it is all perfectly comprehensible from being part of normal church terminology. He, of course, knew that among his listeners there were many for whom the Christian truths expressed in their traditional form would not always be comprehensible. He therefore strove to use a language that would be clear to the contemporary listener, suiting it to his spiritual needs and desire to learn the truth⁶¹.

A bishop must combine his duty of officiant and preacher with his duty of administering the Church.

To be a bishop, Metropolitan Nikodim used to say, means to take upon oneself the task of working as a priest and teacher while looking after one's flock as part of Christ's universal flock in order that in conciliar fellowship with all the episcopate to rightly administer the word of truth and to guard the Church of Christ and of God⁶².

A bishop must observe in full the dogmas of faith, must be a true preserver of the Apostolic Tradition, at the same time taking into account any particular local traditions and customs which do not contradict the general Tradition of the Church and have helped many generations of believers to lead a Christian Life⁶³. Called upon to unite his flock by ties of love, the bishop is the head of the Church in a given locality. He is strictly responsible for preserving general Church unity, keeping love and single-mindedness with his fellow-bishops⁶⁴. A bishop must not forget that he lives amidst his flock and for that reason is bound to carry out all his spiritual acts, including his own internal spiritual perfection, for the good of God's people, for whose sake he stepped onto the hard path of hierarchal service⁶⁵.

A bishop must possess great spiritual qualities since without these he will be unable to look after his flock. Quoting Metropolitan Antony Vadkovsky, Vladyka Nikodim said that a priest without a heart was like a spring without water to which a traveller will not come again not having had his thirst quenched the first time. His pastoral service demands of a bishop that he

should daily sacrifice his own interests for that of his flock in order at the end of his feat to stand before the Chief Shepherd Jesus Christ with a spiritual flock in which not a single sheep was lost⁶⁶. The bishop's lofty dignity, which determines the respect due to him, should not be a barrier preventing any who wish to do so from approaching him with a pure heart and open soul⁶⁷. Vanity and pride should not taint the bishop's heart. He should combine simplicity and dignity, severity and paternal attentiveness with gentleness, all of which qualities should be subordinated to wisdom to serve the establishment of brotherhood and single-mindedness among the clergy and flock in his charge⁶⁸.

A bishop should display his spiritual authority in humility, combining spiritual power with meekness, exactingness with love. He must always be well disposed towards everyone, must be patient with failings and weaknesses striving to understand their causes; at the same time he must be merciless towards sin striving to drive it out of the hearts of men. In administering the Church, the bishop must unite justice with mercy, ardent zeal with circumspection, not allowing haste to enter into the solution of complex matters, keeping the balance between his personal responsibility and the wisdom of conciliar judgement⁶⁹. He must be strong and firm, calm and penetrating, in order to discover good where it is concealed behind a veil of human imperfection and to discern evil and perfidy under the guise of pretended virtue, in order to cultivate and develop the former and to correct and eradicate the latter. All this is "what it means for a bishop to rightly administer the Christian flock entrusted to him"⁷⁰.

These directives and all these duties and spiritual qualities of a bishop as a spiritual guide are contained in the exhortations delivered by Metropolitan Nikodim as he presented his junior brothers their croziers. He himself obeyed these exhortations in the running of his dioceses. He did not rule his dioceses alone but was helped by vicar bishops (at first one but later two). He was also helped by diocesan councils of experienced clerics which examined and discussed the questions put before them and presented their ideas and opinions to him for consideration and confirmation⁷¹.

Administering the dioceses, the Vladyka devoted a great deal of his time to receiving visitors, and considering current affairs and the reports from diocesan offices, superintendent deans of Church districts, and the rectors of churches⁷². As the ruling hierarchy, he had to see to the resolution of various problems concerning the general state of his dioceses, parish life, the activities of the clergy, and relations between his clerics. He sometimes had to sort out complex conflicts caused by misunderstandings or other factors⁷³. In order to familiarize himself personally with the life of the parishes, the Vladyka frequently visited them and the churches of the metropolitanate⁷⁴.

In the yearly reports of the Leningrad See all this is mentioned in the briefest of forms but these scraps of information conceal an immense amount of work carried out by Metropolitan Nikodim himself. The reports may, for example, give the overall number of matters brought before him for a decision. And there were a

large number of these. Thus, in the first three years of his work in Leningrad, the Vladyka examined more than three thousand cases of various kinds⁷⁵, and this number rose to three thousand six hundred in the last three years of his service there⁷⁶. The majority of these had to be proceeded upon by means of an interview with the person or persons concerned. Many cases required that people be called in to be reasoned with, admonished, or advised and show them paternal care and attention. Each time that the Vladyka returned from trips abroad, he would be attended by mass of visitors who had waited impatiently for his return in the hope that he would resolve the questions worrying them. And their hope was not in vain. The Vladyka devoted almost the whole of his free time to those who needed his paternal care. He would not infrequently give whole days over to receiving visitors as this was the only way in which he could satisfy everyone. Sometimes, he would continue receiving until long past midnight and would be quite exhausted when he at last retired.

Metropolitan Nikodim often called diocesan meetings at which he examined important questions of ecclesiastical life. The last meeting of this kind in which the Vladyka and his vicar bishops took part was in March 1978. Besides the clergy from the parishes, a few teachers from the theological schools were present also. The meeting discussed the preaching of priests⁷⁷, liturgical practice, spiritual guidance, and also the demands made upon the contemporary priest by believers. The attention of the meeting was also drawn to a report on a pastoral theme. At these meetings the Vladyka would in addition present information about and report on the activities of the Russian Church in the inter-Church, ecumenical, and peacemaking spheres. Thus, in December 1975, on the Russian Church delegation's return from Nairobi, a diocesan meeting was held in the assembly hall of the Leningrad Theological Academy at which parish priests, the teaching staff, and the students of the theological schools were present. The Vladyka and other participants in the Assembly of the World Council of Churches described their impressions of its work. All in all the Vladyka kept the clergy of his diocese up to date with the most important events in contemporary Church life and encouraged them to take an interest in the problems currently facing Christian awareness. He believed that the priest today would be better at guiding his flock if he was well informed about the life and activities of his Church and about pan-Orthodox and all-Christian problems—in fact, if he was well informed all round⁷⁸.

St. Gregory of Nazianzus says that to rule men is very difficult, that the work of ruling "is the art of arts and the science of sciences"⁷⁹. In this work even the smallest detail cannot be disregarded. It is impossible to restrict ruling within an administrative framework. Much here depends on the right attitude of the bishop to the clergy and flock. Personal contacts, a close acquaintance with the life of the clerics, with their spiritual world, and with the interests and requirements of their flocks are also of great importance. This is also imperative in order to be able to respond to the spiritual needs of people, to understand better their good points

and their failings, to be able to influence them.

Taking these demands into account, Metropolitan Nikodim always strove to maintain lively contacts with the people around him. His relations with future clerics above all merit description here. If any young man in his dioceses expressed the wish to become a servant of the Church, the Vladyka unfailingly would talk with him and discover during his interview how personally suited the young man was for the lofty service he was seeking. After one or several talks, the Vladyka would send some candidates to the seminary to study, entrust others to assist at the divine services he conducted, and recommend to yet others that they should apply their energy and abilities in some other field. Those accepted into the theological school, and included in the staff of hypodeacons or made acting hypodeacons were kept under his constant and careful surveillance. His attitude towards them was as towards future priests of his dioceses: he conversed frequently with them, watched their behaviour, and gave them his archpastoral advice, preparing them for their future ministry. He recognized his great responsibility for the souls entrusted into his care as they prepared to become priests of the Church. He always remembered the words of the Apostle: *Lay hands suddenly on no man* (1 Tim. 5. 22), Paul's admonition to be wise in wielding one's power to create new priests of Christ⁸⁰. First he had to convince himself that they had "a true calling, and were not attracted by the honorific title of priest or by base wishes, that a conscious desire to serve the Holy Church drove the Christian to the altar of God". Only after that would he ordain⁸¹.

Some of the men under Metropolitan Nikodim's direct guidance expressed the desire to serve the Church as monks. These men, after the proper trials, the Vladyka would profess and afterwards never ceased to provide them with guidance and remained ever a careful adviser of theirs. He always heard the confessions of the men he had professed, saw them constantly, gave them all the help he could, and took their cares and worries close to his heart.

Despite the fact that he was tremendously busy, the Vladyka found time for direct contacts with his clerics. This took various forms. If, for example, one of his priests asked him to be godfather to his child, he would not refuse.

He gave pleasure to his priests by visiting them in their homes. On feast days he would sometimes invite the clergy to his home in order to converse with them in relaxed surroundings. A generous and hospitable host, he would always during these festive meals either mention some important news about Church life or else direct the talk to subjects likely to interest all present. Such meetings invariably made the best of impressions on their participants. They helped to draw them together, to establish an atmosphere of good will, to create friendship, and to arouse feelings of sincere gratitude to the Vladyka for his paternal warmth and the generosity of his heart.

Metropolitan Nikodim's meetings with his clerics and flock on the Great Christian Feasts of Easter and Christmas were of a special nature. On the evening of the second or third day of either feast, he would celebrate the service in

the Cathedral of the Holy Trinity after which the clergy and people would congratulate the Vladyka on the feast. During the exchange of Easter salutations, the Vladyka, following the ancient custom of Orthodox families, would give a red Easter egg as a token of our belief in the Risen Christ to each person who came up to him. This ceremony usually took a long time and the choir and congregation would at intervals sing festive hymns. The universal joy experienced by believers during these feasts was made even greater by the fact that their loving and beloved archpastor was sharing in it closely with them. This custom of congratulating is, of course, quite common in our Church. The Vladyka, however, followed it not just for the sake of tradition. He made sure that these meetings were not of a formal nature, that they were a real and vital communion in our united Christian family, a communion that brought happiness to both the spiritual father and to his children. Furthermore, one of the high points of the salutation ceremony was the reading of the Vladyka's festal message. These messages were always most profound, full of kind wishes and fatherly advice for his clergy and flock.

Metropolitan Nikodim considered it his duty as pastor to be with his flock as much as possible. He would grieve deeply if he was obliged to be away from them, especially on the days when he would usually have celebrated a festal service. In the Cathedral of the Holy Trinity he invariably conducted services on the feast of the patron saint of our city—St. Aleksandr Nevsky. Sometimes, however, due to illness or because of travel abroad, he would be unable to conduct these services. In such cases he sent a message in which he expressed his participation in the feast and his spiritual bonds with his flock⁸². In one of these messages he expressed his sorrow at being far from all that was near and dear to him, saying: "Though away, I feel no separation for my heart is with you"⁸³. When congratulating his flock on a feast, the Vladyka did not omit to give them archpastoral admonitions and good wishes. He called on his spiritual children to zealously emulate the faith and life, the feats and service of St. Aleksandr Nevsky, a true Christian and a great fellow-countryman of ours⁸⁴, a fearless succourer and intercessor for our Russian land⁸⁵. "On this festive day," the Vladyka says in his message, "I wish you all to particularly remember the Christian virtues and the civic courage of St. Aleksandr so that his bright example should light the way for you, so that you should emulate his faith in God, his Christian love, and his selflessness in serving his dear ones and his country"⁸⁶. Thus even when he was far away from his flock, Metropolitan Nikodim showed his concern for it and guided it.

Metropolitan Nikodim was also responsible for the Leningrad Theological Academy and Seminary which train the clergy for many dioceses of the Church. The Vladyka devoted particular care and attention to the training of the Church's future pastors⁸⁷.

Despite his many responsibilities and constant busyness, he always found it possible to take the closest part in the teaching and educational process. From entrance examinations to graduation, the seminarians and the academy students

presently under his attentive eye. On the days when he received applicants, he would spend many hours talking with them in order to determine their overall maturity and develop a picture of their internal world, spiritual state and feelings. The Vladyka would on several occasions during the course of the academic year have personal interviews with the students as well as hold general talks with graduates to whom he gave much-needed advice about their forthcoming pastoral work. These meetings were without a doubt of great educative significance. He also took care to see that the future pastors should have a broad outlook, a knowledge of modern life and the achievements of scientific thought. All this testified to the importance he placed on the training of the clergy who, after completing their education in the schools, would have to serve the Church responsibly.

Metropolitan Nikodim's lectures at the academy in which he expressed profound ideas about the aims of theological education, about the seminary's and the academy's tasks, about the duties of the teaching staff and students alike, deserve mention at this point. He gave one such lecture on October 9, 1965, at the academy's annual convocation, in which he described the tasks of the theological schools as follows: "Our theological schools which are dedicated to the great Apostle St. John the Divine and trust in his heavenly patronage have a high calling and a responsible task to perform. They must bring up good labourers in Christ's vineyard, men devoted to the Church, educated and pious pastors and Orthodox theologians able to contribute to the development of theology as well as to take an active part in the multifaceted life of our spiritual Mother, the Church. Both the priests and theologians who graduate from our theological academy and seminary must truly be clearly conscious of themselves as true sons of our Motherland, be of one bone and one flesh with their people; they must in every possible way develop themselves and increase their spiritual advancement in order, having understood the aspirations of modern mankind, its needs and wants, honourably and usefully to carry out their duties in which the high ideals of Christian ecumenism and peacemaking should inspire their thoughts, their work on themselves, and their daily services"⁸⁸. The Vladyka gave similar advice in his exhortations at the presentation of their croziers to those vicar bishops of his who as rector were to be in direct charge of the theological schools⁸⁹.

The Vladyka in his speeches frequently emphasized the need to link theology with life; "which restrains the mind from being carried off into realms of abstract speculation useless to the matter of salvation"⁹⁰. He saw an example of true theologizing in patristic theology, the greatest virtue of which was that it was "developed without breaking away from the Apostolic Tradition, being based on Divine Revelation and corresponding to life's demands"⁹¹. Metropolitan Nikodim furthermore directed attention to the fact that ecclesiastical theology could not be the result of only extrinsic learning. The normal ways of learning were not enough if one was to assimilate the Revealed Truth, to understand it in such a way as to be saved. The Eternal Truth could only become

close to man when it penetrated into the depths of his soul. And that required that man should commune in spirit with God's grace-bestowing Revelation and be able to reflect its invisible light in order to illuminate others⁹². So profound and intelligent a knowledge of the truths of faith is an invaluable aid in preaching the teachings of Christ⁹³. The Vladyka therefore urged all the students from the first moment of entering the seminary to begin intensive training for their future work⁹⁴. In this connection he recommended they should delve ever more deeply into their study of the Word of God, taking it into their minds and hearts in order to further their spiritual creativity and growth⁹⁵, and to acquaint themselves thoroughly with the patristic works as these would help them to understand Holy Scripture better, increase their spiritual experience, and enrich them with practical spiritual advice⁹⁶. In order to develop and maintain the students' constant interest in the patristic heritage, Metropolitan Nikodim gave instructions for the reading in the refectory at mealtimes of not only the *Lives of the Saints*, as had previously been the custom, but also of the works of the Holy Fathers.

The Vladyka devoted a great deal of attention to the way in which the students conducted services, to the development of their love for those services, and to their acquisition of the art of preaching. In this connection he recommended to the teachers that they place emphasis on the Church Rules and on homiletics, took an interest in how the students read and sang in church, and how the choir trained. He considered good church singing to be of great importance and put a lot of work into organizing a preceptors' course to train qualified choir-masters.

It was with his blessing that a practice very important to the development of spiritual life was introduced: that of going frequently to Confession and receiving Holy Communion. He also introduced the practice of conducting the Passion Service and the Office of the Exaltation of the Cross so that the students should learn these service orders in their own church.

It was also Metropolitan Nikodim's idea that the students should preach more often in the academy church in order to develop their ability to *minister the gospel of God* (Rom. 15. 16), an ability it is imperative every pastor should have. The Vladyka also had his own advice to give to future preachers. Reminding them of their duty to preach the Gospel, he would frequently say that behind the preacher's words there should lie a profound faith in its real spiritual value⁹⁷, that the Gospel should not only be read from the church's ambo but trumpeted by the very life of the witness to Christ's Truth⁹⁸. Furthermore, present-day preachers faced a special task: in the Vladyka's words, each priest was nowadays duty-bound to make spiritual sense of life as he saw it around him, in its various forms and with its various aspirations, achievements and hopes. We lived in an age of great events, he said, of qualitative and radical changes, and this made it imperative not only to make intelligible on the basis of the Gospel of what was taking place around us, but also of producing a clear picture of the eternal and unchanging Truth in

new and convincing categories which modern man would be able to understand⁹⁹.

When hearing lessons at the seminary and lectures at the academy, and also when he was present at examinations, the Vladyka tried to find out both how much material had been assimilated by a given student and the extent of his ability to consider and deal with theological questions independently. It was on his initiative and with his participation that question-and-answer evenings were held and these contributed to a free and useful exchange of ideas on various subjects to do with the life of the Church, ecumenical problems, and peacemaking. At these evenings the students received from the Vladyka exhaustive answers to the questions interesting them. In his concern for the students' general development, the Vladyka recommended to the academy and seminary council at its review of cultural and educational plans that it should include subjects drawn from various branches of science and culture. At the same time he directed its attention towards patriotic education, supporting the idea of excursions and lectures which would contribute to this.

The Vladyka himself, as was justly said in one of the funeral orations, "was a Russian.... in the very widest and strongest sense of the word. He was of one bone and one flesh with his great people and testified in word and deed, in his strength and brilliance, to the greatness of his people"¹⁰⁰. He knew and loved Russia's history, valued the past and his people's rich cultural heritage. He respected our people's creative work in the new social conditions. It was therefore from the heart that he would say to the future pastors: "Love your country, love your people, love your native land, the land of your fathers and forefathers. Have that patriotism that has always been characteristic of the whole of the Russian Orthodox Church"¹⁰¹. In this connection it should be noted that in the last two years of his life the Vladyka taught Russian Church history at the academy, giving lectures on the post-synodal period which began with the work of the 1917-1918 Council and the restoration of the Patriarchate. Only his love for the history of our Church could have made him undertake the hard task—given the amount of work he already had—of teaching, and this was aggravated further by the fact that he had to spend a lot of time collecting the materials for his lectures, putting this hardly studied period into order, and reviewing phenomena and events that various researchers enlightened differently.

Metropolitan Nikodim considered it his immediate duty to direct the life and activities of the academy and seminary in such a way that they should accomplish their tasks as efficiently as possible. He called on those in charge of the schools to feel fully responsible for those, who, on graduating from the schools, would edify the Church of God¹⁰². The students' guide and teacher had to be a wise mentor and a loving father in order to direct minds and hearts up the path leading to spiritual knowledge¹⁰³, so that the students should not only receive theological knowledge but also acquire conviction and a profound calling to live the kind of life that Christ expects from His servants¹⁰⁴. The Vladyka frequently took part

in the meetings of the Council of the Schools and directed the thoughts of the teaching staff towards improving the quality of their teaching, providing the students with the necessary textbooks and giving more thought to the education of future pastors and Church workers, as well as to the organization of the students' leisure hours. In reviewing the results of and prospects for their teaching activities as reflected in the journals and minutes, the Vladyka did not simply ratify them but expressed his approval, made comments, entered suggestions, asked for explanations—in a word, examined every detail of the teaching staff's work.

Research is of great importance in the life of any higher educational institution. And the Leningrad Theological Academy, besides its teaching work, engages in research work on theological questions. This scientific theological work was also directed by the Vladyka. On several occasions, when speaking at the academy on the Feast of St. John the Divine he made significant contributions to the development of theology by pointing out important aspects of and current trends in modern theological thought. His speech "On the Tasks of Theology Today" (October 9, 1968), which was remarkable for the profundity and clarity with which it examined the theological problems involved in the solution of certain urgent questions of modern life, stands out particularly in this respect¹⁰⁵. In his speech of October 9, 1976, he places special emphasis on such cardinal theological questions as Holy Scripture and Holy Tradition, the authority of patristic theology, faith and knowledge, theology and ecumenism, the topicality of modern theology, the teaching of homiletics, moral theology, canon law, ecclesiastical history, and other disciplines¹⁰⁶. The Vladyka provided much important guidance in many of his other speeches¹⁰⁷. These became a programme for the academy's activities in the field of theology. Metropolitan Nikodim proved himself an able guide to the professors in their scholarly work, inspiring them to serve theology in accordance with the demands of present-day realities.

A prominent ecumenist and Orthodox theologian himself, the Vladyka understood topical problems and made clear to the academic staff the prospects open to them in the field of theology, pointing to the most important trends and the concrete themes needing further development. The meetings which the Vladyka organized with professors, assistant professors, and teachers in his chambers were lively and helped the development of theological thought. At these, it was usual for one of the teachers to give a brief talk on a little studied theme that had been decided on beforehand. The other participants would also have studied relevant materials. The discussions were therefore always very lively, interesting, and useful. After the discussion, the meeting would decide on the subject for their next dialogue. These seminars-symposia examined several items included in the catalogue of the Pan-Orthodox Conference on Rhodes Is., the theological problems encountered in the field of isagogics and the exegesis of the Old and New Testaments of the Holy Bible, dogmatics, patrology, and other subjects.

The teaching staff in their message to Metropolitan Nikodim on the occasion of the 10th anniversary (1963-1973) of his appointment to the Leningrad Metropolitanate rightly noted that "in all the multifarious activities of the Leningrad Theological Academy—its theological work, its practical applications of theology to the life of the Church, its services to Holy Orthodoxy, its ecumenical witness, its efforts in the struggle for peace—you, Your Eminence, have participated as a wise leader and talented organizer"¹⁰⁸. An experienced and inexhaustible leader, the Vladyka continued for another five years after that to devote all his strength and knowledge to the training of erudite theologians, zealous pastors, and comprehensively educated Church workers. His thoughts, feelings, and efforts were directed throughout all the years that he was Metropolitan of Leningrad towards the theological schools in which he himself received his theological education. At the end of his life, in August 1978, he intended to take part as he had done many times before in the entrance examinations there so as to acquaint himself directly with the applicants and together with the other members of the examining commissions to select those best suited to be trained as priests. Only his unexpected departure for Rome prevented him from doing this.

Metropolitan Nikodim departed to the Lord while carrying out a mission entrusted to him by our Supreme Church Authority. Metropolitan Nikodim will be remembered forever as an active hierarch who toiled tirelessly, dedicating himself wholly to his great ecclesiastical ministry in the Name of Christ. It is undoubtedly as an equally active archpastor that his numerous flock whom he inspired to sincere prayer by the earnest way in which he conducted divine services, whom he inspired by word and by the example of his life, dedicated wholly, holding nothing back, to the Church, whom he guided as a kind shepherd who tirelessly and happily takes care of the souls entrusted to him, will remember him.

The paths leading to Metropolitan Nikodim's grave have been trodden by a multitude of visitors to the burial ground of the Monastery of St. Aleksandr Nevsky wishing to pray for the repose of his soul. An icon lamp lit by the loving hands of believers glows warmly by the cross over his grave. The live flowers laid by admirers on his grave remind us that the pain we feel at his loss will not soon pass. All this testifies to the fond memories which he left behind him in the hearts of his flock. And he erected this invisible memorial by his zealous service of God, by his sacrifices for the good of the Church.

NOTES

1. Archimandrite Nikodim Rotov's address at his episcopal nomination. **JMP**, 1960, No. 8, p. 16.
2. **JMP**, 1961, No. 10, p. 12.
3. *Ibid.*
4. Metropolitan Nikodim. **Collection of Works**, Vol. 1, Leningrad, 1974 (MS, D-509), p. 257 and 260 (further referred to as **Collection**); **JMP**, 1963, No. 10, p. 19; 1963, No. 4, p. 14.
5. **Collection**, Vol. 1, p. 14.

6. **JMP**, 1965, No. 4, p. 15; **Collection**. Vol. 1, p. 262.
7. Archbishop Kirill's oration at the funeral of Metropolitan Nikodim.
8. **JMP**, 1970, No. 8, p. 13; see also **JMP**, 1965, No. 8, p. 10.
9. **JMP**, 1974, No. 8, p. 26.
10. *Ibid.*
11. **JMP**, 1967, No. 2, p. 14; cf. **JMP**, 1965, No. 8, p. 10; **JMP**, 1970, No. 8, p. 12.
12. **Collection**, Vol. 1, p. 108; **JMP**, 1965, No. 3, p. 44.
13. **JMP**, 1965, No. 8, p. 10.
14. **JMP**, 1975, No. 10, pp. 47-53.
15. *Ibid.*, p. 51.
16. *Ibid.*, p. 51.
17. Metropolitan Filaret. **Sobranie mnenii i otzyvov** (Collected Views and Comments). Vol. IV, Moscow, 1886, p. 259.
18. E. Lovyagin. **Bogoslužebnye kanony na grecheskom, slavyanskom i russkom yazyke** (Liturgical Canons in Greek, Slavonic and Russian). St. Petersburg, 1861.
19. See more about it in Liveryi Voronov's **Apophos of the so-called secret reading by the clergy of Eucharistic prayers at Divine Liturgy**. **Theological Studies**, Moscow, 1968, No. 4, p. 174.
20. The Island of Zante is in the Ionian Sea near the south-west coast of Greece.
21. Metropolitan Nikodim. **Khristianskie khramy i bogosluženie vo vremena sv. Ioanna Zlatoustia** (Christian Churches and Divine Service at the Time of St. John Chrysostom). **Collection**, Vol. IV, Leningrad, 1974, MS, pp. 38-40.
22. **Collection**, Vol. 1, p. 320 (**JMP**, 1968, No. 12, p. 13).
23. *Ibid.*, pp. 303, 319, 334.
24. *Ibid.*, p. 342 (**JMP**, 1970, No. 8, p. 12).
25. *Ibid.*, p. 248 (**JMP**, 1961, No. 10, p. 13).
26. *Ibid.*, p. 270 (**JMP**, 1965, No. 12, p. 12).
27. *Ibid.*, p. 325 (**JMP**, 1969, No. 2, p. 11).
28. *Ibid.*, pp. 325-326, cf. pp. 280-281 (**JMP**, 1966, No. 2, p. 17).
29. *Ibid.*, p. 346 (**JMP**, 1970, No. 8, p. 14).
30. *Ibid.*, p. 248 (**JMP**, 1961, No. 10, p. 13).
31. Data show that His Eminence held 205 services in two years, i. e. 79 in 1964 and 126 in 1965. See **Annual Account of the Leningrad Metropolitanate for 1964** (MS), p. 11, and **Annual Account of the Leningrad Metropolitanate for 1965** (MS), p. 7.
32. In 1962-1976, **JMP** published 22 sermons: 4 for Easter, 5 for Christmas, 2 for Sundays, 2 for Lent, 4 for Holy Trinity Day, the Transfiguration, Annunciation and Presentation of Our Lord, 2 in commemoration of saints and 3 for appointed days. **Collection** contains 14 Christmas and 14 Easter messages and 9 messages for various occasions. Christmas and Easter messages are rather of a homiletic than epistolary nature. Several of them appeared in the **JMP's** "Sermons" Section. Cf. **Collection**, Vol. 1, pp. 119-129 and **JMP**, 1969, No. 2, pp. 34-38; pp. 161-170; **JMP**, 1971, No. 4, pp. 36-39, pp. 204-212; **JMP**, 1973, pp. 34-37. Cf. also **Collection**, Vol. 1, pp. 10-14, and **JMP**, 1962, No. 5, pp. 6-7, pp. 130-137; **JMP**, 1969, No. 6, pp. 22-25; pp. 171-180; **JMP**, 1971, No. 5, pp. 26-30. His Easter Message for 1976 is also a homily delivered on Easter Tuesday (see **JMP**, 1976, No. 7, pp. 40-43).

33. **Collection**, Vol. 1, p. 280 (**JMP**, 1966, No. 2, p. 17).
34. *Ibid.*, p. 325 (**JMP**, 1969, No. 2, p. 11).
35. *Ibid.*, pp. 24-25, (**JMP**, 1971, No. 4, p. 38); **Collection**, Vol. 1, pp. 50-51, 62, 73; **JMP**, 1976, No. 3, pp. 41-44.
36. Of the Incarnation His Eminence spoke also in his **Sermon on the Annunciation**. **JMP**, 1966, No. 5, pp. 27-30.
37. **Collection**, Vol. 1, pp. 61, 88, 161-162 (**JMP**, 1971, No. 4, p. 36), 206-207 (**JMP**, 1973, No. 3, pp. 34-36).
38. *Ibid.*, pp. 146-148; see also **JMP**, 1966, No. 5, p. 29.
39. *Ibid.*, pp. 274-277, 302-303, 308-312, 320-321 (**JMP**, 1965, No. 12, p. 14; 1966, No. 2, p. 16; 1967, No. 12, p. 14; 1968, No. 2, pp. 8-11, No. 12, pp. 13-14).
40. *Ibid.*, pp. 73-74, 126-127 (**JMP**, 1969, No. 2, p. 37); see also p. 195.
41. **Collection**, Vol. IV, p. 293 (**JMP**, 1974, No. 8, pp. 24-30).
42. **JMP**, 1971, No. 4, p. 38; **Collection**, Vol. 1, pp. 167-168.
43. *Ibid.*, pp. 219-220, etc.
44. **JMP**, 1969, No. 11, pp. 35-36; **Collection**, Vol. 1; pp. 120-124, 173.
45. **JMP**, 1964, No. 9, pp. 18-20.
46. **JMP**, 1976, No. 7, pp. 40-43; **Collection**, Vol. I, p. 55.
47. **Collection**, Vol. I, pp. 29, 55-56; 65, 78-79, 97, 99, 100, 113-116, 158, 179, 192-194, 215, etc.
48. Homily 27. **Tvorenia** (Works), ed. 3, Pt. 3, Moscow, 1889, p. 5.
49. **JMP**, 1962, No. 2, pp. 18-19; 1966, No. 4, pp. 23-25; 1965, No. 3, pp. 43-45; 1962, No. 5, pp. 6-7.
50. **JMP**, 1969, No. 2, p. 38; see also **JMP**, 1962, No. 2, p. 19; **JMP**, 1969, No. 3, p. 45.
51. **Collection**, Vol. I, p. 327 (**JMP**, 1969, No. 2, p. 12).
52. *Ibid.*, p. 255 (**JMP**, 1963, No. 7, p. 19).
53. **JMP**, 1966, No. 4, pp. 23-25.
54. **JMP**, 1965, No. 1, pp. 42-43.
55. **JMP**, 1965, No. 10, p. 25.
56. **Collection**, Vol. I, p. 294 (**JMP**, 1967, No. 2, p. 16).
57. **JMP**, 1966, No. 2, p. 36.
58. *Ibid.*, p. 37.
59. *Ibid.*, p. 38.
60. In his homiletic writings Metropolitan Nikodim quotes Sts. Ignatius Theophoros, Irenaeus of Lyons, Gregory Dialogos, Athanasius the Great, Gregory of Nazianzus, Basil the Great, Gregory of Nyssa, Ephraem Syrus, Ambrose of Milan, John Chrysostom, John of Damascus, Simeon the New Theologian, Gregory Palamas, Dimitriy of Rostov, Tikhon of Zadonsk and others. He also cites liturgical texts in his sermons (e. g. **JMP**, 1962, No. 5, p. 7; 1964, No. 9, pp. 17, 19, 20; 1965, No. 3, p. 43, No. 10, p. 23, 24. **Collection**, Vol. 1, pp. 51-52, 75, 90, 123, 184, 223, 227, 235, 237, etc.).
61. Metropolitan Nikodim. **O zadachakh sovremennoogo bogoslovija** (Problems of modern theology). **JMP**, 1968, No. 12, p. 68; **Collection**, Vol. II, Leningrad, 1974 (MS, D-510) pp. 266, 293-294; **JMP**, 1977, No. 10, p. 3; **Collection**, Vol. II, p. 289.
62. **Collection**, Vol. I, p. 319 (**JMP**, 1968, No. 12, p. 13).
63. *Ibid.*, p. 345 (**JMP**, 1970, No. 8, p. 13).
64. *Ibid.*, p. 346.
65. *Ibid.*, p. 304 (**JMP**, 1967, No. 12, p. 15).
66. *Ibid.*, p. 259.
67. *Ibid.*, p. 305.
68. *Ibid.*, p. 306.
69. *Ibid.*, p. 283 and 288 (**JMP**, 1966, No. 2, p. 18; 1967, No. 1, p. 25).
70. *Ibid.*, p. 330.
71. **Annual Report of the Leningrad Metropolitanate for 1964**, p. 11.
72. *Ibid.*, p. 10.
73. *Ibid.*, pp. 14-15.
74. *Ibid.*, p. 12, Similar data are to be found in annual accounts for subsequent years.
75. **Annual reports for 1964, 1965, 1966**, pp. 11, 6, 5 (respectively).
76. **Annual reports for 1975, 1976, 1977**, pp. 9, 10, 11 (respectively).
77. At the meeting, in particular, recommendations to preachers were made in accordance with the ideas voiced by Metropolitan Nikodim in his **Address on the Occasion of the Thirtieth Anniversary of the LTA**. See **JMP**, 1977, No. 3, p. 16.
78. **JMP**, 1977, No. 3, pp. 15-17; **Collection**, Vol. II, pp. 294-297.
79. **Tvorenia** (Works), ed. 3, Pt. 1, Moscow, 1889, p. 20.
80. **Collection**, Vol. I, p. 319 (**JMP**, 1968, No. 12, p. 13).
81. *Ibid.*, p. 247 (**JMP**, 1961, No. 10, p. 12).
82. *Ibid.*, pp. 83-85, 199-203, 222-223.
83. *Ibid.*, p. 83, cf p. 222.
84. *Ibid.*, p. 84.
85. *Ibid.*, p. 200.
86. *Ibid.*, p. 223.
87. e. g. **Annual Account of the Leningrad Metropolitanate for 1975**, pp. 9-10.
88. **Collection**, Vol. II, p. 225.
89. *Ibid.*, Vol. I, pp. 288, 325, 327, 355.
90. **Collection**, Vol. II, p. 255, cf. p. 259 and 312.
91. *Ibid.*, p. 293.
92. *Ibid.*, pp. 268-269.
93. *Ibid.*, p. 290.
94. *Ibid.*, p. 298.
95. *Ibid.*, pp. 299-300.
96. *Ibid.*, p. 291.
97. **JMP**, 1977, No. 3, p. 11.
98. **Collection**, Vol. II, p. 236.
99. *Ibid.*, pp. 293, 296-297; cf. **JMP**, 1968, No. 12, p. 68.
100. **Archbishop Kirill's oration at the funeral of Metropolitan Nikodim**.
101. **Collection**, Vol. II, p. 247, cf. p. 237 and 305.
102. **Collection**, Vol. I, p. 325.
103. *Ibid.*, p. 327.
104. *Ibid.*, p. 355.
105. **JMP**, 1968, No. 12, pp. 63-69.
106. **JMP**, 1977, No. 3, pp. 11-17.
107. **Collection**, Vol. II, pp. 223-226, 227-233, 241-249, 254-270, 285-307, 308-315.
108. See **The Minutes of the Meeting of the Council of the LTA and LTS of November 1, 1973**, No. 5 (637), supplement No. 2, p. 4.

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For Unity and Peace According to Christ's Commandment

In his speech of greeting addressed to Metropolitan Nikodim at the solemn meeting devoted to the 30th anniversary of the Department of External Church Relations of the Moscow Patriarchate (1946-1976), His Holiness Patriarch Pimen said: "In recent years our Church has continued to participate in the ecumenical movement. I should like to stress that in all your numerous meetings and discussions with our non-Orthodox brothers you have displayed patience and open-mindedness towards the 'dialogue of love', at the same time displaying your characteristic adherence to Orthodox principles. Your patriotic and peacemaking activity is renowned both at home and abroad. Guided by the commandment of our Lord and Saviour (Mt. 5. 9), you have tirelessly carried the *glad tidings* of peace to those near and far alike, and have taken an active part in many meetings and conferences of peacemakers. In this service you have set an example of consistent and courageous advocacy of the ideals of peace, justice and cooperation" (*JMP*, 1976, No. 7, p. 18). These words said by His Holiness Patriarch Pimen sum up the content of Metropolitan Nikodim's external Church activities and the principles he was guided by in this sphere of his ecclesiastical service.

Formulating the principles that lay at the basis of his inter-Church activities in his master's thesis defended at the Moscow Theological Academy, Metropolitan Nikodim said: "When I am acting as an ecumenist I try to avoid both optimism and pessimism. I must be a Christian realist and see things as they are" (*JMP*, 1970, No. 7, p. 41). He believed that in our ecumenical age the problems of the unity of Christendom required a broad comprehensive approach. The basis upon which the Orthodox theologian, the Orthodox Christian, dealing with ecumenical questions firmly stands, remained immutable—the Undivided, One, Catholic Church of Christ. All that disagrees with her teaching or violates her rules in something basic and essential cannot be consciously accepted by the faithful children of the Church. Yet, at the same time, one cannot reject discussions but must *give an answer to every man that asketh... a reason of the hope that is in us* (1 Pet. 3. 15). A discussion of serious questions can only be fruitful, in Metropolitan Nikodim's opinion, when a person enters it with a burning heart but a cool mind, willing to hear and seriously consider his opponent's arguments, without anger or impatience, *for the wrath of man worketh not the righteousness of God* (Jas. 1. 20).

In his speech at the Theological Faculty of the Helsinki University on September 20, 1965, (*JMP*, 1965, No. 11, pp. 41-42) Metropolitan Nikodim reminded the gathering of the well-known fact that one of the reasons of the disruption of Church unity was insufficiency of love and of un hypocritical brotherly compassion in Christians. Because of moral imperfection many Christians often sinned against Christ's love, bringing their opinions to the

forefront and disparaging the opinions of others. Such relations formed a foundation upon which any natural differences in opinion swiftly turned into a conflagration of furious controversies in the heat of which individual errors and mistakes promptly grew into veritable heresies or into inveterate prejudices of certain trends and schools. Metropolitan Nikodim noted that "... a free interpretation of the Truth and even certain differences of opinion in minor issues are good for the normal life of the Church when there is single-mindedness in the essential and basic, and a vibrant and active love for all is preserved *that they which are approved may be made manifest among you* (1 Cor. 11. 19); but the lack of fraternal love," he continued, "turns these organic phenomena into *dotting about... stripes of words* and into *perverse disputings of men... destitute of the truth* (1 Tim. 6. 4-5)." Metropolitan Nikodim emphasized that "...obedience to the Truth and sincere brotherly love are equally indispensable for Christian single-mindedness and are tightly bound with each other" (*ibid*). He believed that fraternal affection without obedience to the Truth can easily degenerate into a sentimental propensity to unprincipled compromises where doctrine is concerned. Metropolitan Nikodim saw the only possible way towards reuniting Christians of different confessions in returning to the dogmatic teaching of the Early Undivided Church of the epoch of Ecumenical Councils. Indeed, if the Church has been entrusted with the guardianship of the Divine Revelation, and appointed to preach the Gospel to every creature, surely she must have been made capable of correctly understanding and infallibly interpreting this Revelation (1 Tim. 3. 15). Metropolitan Nikodim maintained that if Christians today cannot come to an agreement as to where the gift of infallibility abides since the separation of the Churches, the recognition of the Early Undivided Church as the infallible guardian and interpreter of the Divine Revelation is in this case not only natural but also quite inevitable since otherwise one would have to choose the position of doubting the promise of Christ the Saviour on His abidance in the Church to the end of ages and on granting her the Spirit of Truth. The acceptance of the dogmatic legacy of the Early Undivided Church as the criterion for unity in faith puts all Christians without exception, who recognize this criterion, under strict obligations. If it be established that some Church in the period after the separation of Churches has deviated from the dogmatic ground of the Early Undivided Church through the upholding of new teachings or the denial of the truths of the faith which were indisputably recognized as dogmata in the Undivided Church, she should have the courage to correct her mistakes. All the Churches without exception, Metropolitan Nikodim insisted, in the interests of the achievement of unity of confession should be prepared for an objective inspection of their Symbolic Books, theological doctrines taught in

seminaries and academies, and radical views in order to separate unquestionable dogmata from theological opinions, however pious or instructive. Without dispensing with the latter, every Church in fraternal discussions aimed at reaching an agreement in questions of faith should put forward only the indisputable dogmata, recognized by the Undivided Church, as a necessary basis for unity.

Deeply aware of the fact that the main obstacle on the path to Christian unity springs up from the different, and sometimes incompatible, treatment of Holy Tradition by various confessions, that the problem of Holy Tradition is inviolably bound with the problem of Christian unity, Metropolitan Nikodim pointed out that the Truth dwelling in the Church is unequivocally of an intransigent Divine Nature which is to be kept reverentially inviolable and which is capable, to a certain extent, of changing and perfecting the human form of its historically determined expression.

For several centuries past the Orthodox Churches, forced to assume defensive attitudes in the face of non-Orthodox expansion, often locked themselves in the confines of narrow confessionalism. At the present moment, which is notable for its great openness, irenic aspirations and a clear recognition of the great importance of Christian service to the world and humanity, the duty of love demands that Orthodox theologians should not merely preserve the priceless treasure of Orthodoxy in the conventional and much cherished traditional ways, but should also, acting in the spirit of the filial gallantry of the faithful children of the Church, broaden somewhat the frames of certain habitual concepts, which do not, however, affect the essence of faith, so as to see for themselves, and show others, the true substance of Orthodoxy. However, Metropolitan Nikodim warned that "...such a widening of the framework cannot be undertaken without preliminary agreement or in such a manner as to challenge the customary way of thinking of the whole Church; it must be made in a spirit of humble awareness of the necessity of removing through a conciliar understanding those inexactitudes of historical provenance or exaggerations in the methods or results of theologizing which, though they may perhaps have served a useful purpose in the cause of the defence of Orthodoxy in the past, are now, in their own way, becoming obstacles on the road to the Church's realization of her great mission in the world" (*JMP*, 1972, No. 12, p. 64).

Reviewing the problems of Orthodox unity, Metropolitan Nikodim said: "...In ecumenism we are looking for and finding one another; in ecumenism we see one of the ways of fulfilling Christ's divine behests. We are striving for unity and peace; for inner peace—in human hearts, and for external peace—among all men and nations. We are striving for unity, but not for the outward, human, mechanical unity, we are striving for a deep unity, for the *unity of the Spirit in the bond of peace*, which is given to us by the Lord Jesus Christ, Who is above all, and through all, and in all" (*JMP*, 1968, No. 1, p. 53).

Metropolitan Nikodim believed that ecumenism presupposes a gradual coming together of

separated brothers with a great respect for and great understanding of those truly Christian values each of them possesses. Ecumenism must inevitably encourage the desire to get a better knowledge of what good and useful our brothers can give us. However, such ambitions should not, in his opinion, be carried out at the expense of the integrity of the Orthodox Faith and Church discipline. Orthodox theologians should discourage superficial impulses to imitate foreign ways, even though they might be good and worthy. The success of ecumenism largely depends on the advancement of dogmatic and historical research, on the study of the psychological factors in the life of Christians in the world of universal and religious pluralism.

Metropolitan Nikodim always remained a Christian realist, and, by virtue of his realism, he realized that the restoration of Christian unity in the unity of faith cannot be visualized exclusively as "joining together". In a number of cases reunion can rather follow from a mutual recognition of each other as Orthodox in essence. One can observe something of this kind in the dialogue between the Orthodox and the non-Chalcedonian Churches at their present stage of development, which has revealed the great similarity, rather, even identity, of their interpretations of the Christological doctrine, expounded in different languages and by men of different psychological makeups. This process of mutual recognition as Orthodox in essence, with certain differences in the style of definitions and in the appraisal of some minor issues, in Metropolitan Nikodim's view, can be facilitated by a combination of two methods: through eliminating terminological ambiguities and through drawing careful distinction between the universally obligatory dogmata and other confessional tenets which are of secondary importance. Metropolitan Nikodim was perfectly confident in his belief that today progressive theological thought ought to leave the positions of nearly complete alienation through overcoming the extremes of confessionalism, and under the wise guidance of Holy Tradition, advance towards strictly Orthodox ecumenism.

Metropolitan Nikodim said that "the history of Christian divisions and the overcoming of them is complicated and deeply tragic. Often the best human intentions, encumbered by a great many accidental factors, such as passion, improvidence, etc., did not only fail to correct the evil that had taken root in the Church life, but also resulted sadly in new deeper splits. The tragedy of the situation was aggravated considerably by what could be provisionally described as the virtual irreversibility of Christian schisms. The violation of Tradition, whether true or distorted, promptly grew into a new tradition which was swift to take root in the minds and hearts of the people. What was happening there was not unlike the known moral law that has been active in humanity after the Fall—to sin and get engrossed in the sinful attitudes of the soul is far easier than to do good and overcome one's sinfulness. It did not take much to cause division, but to overcome it requires truly heroic efforts and, on top of that, God's special assistance" (*JMP*, 1968, No. 3, p. 51).

Undertaking such efforts, even as early as December 1959 Metropolitan Nikodim, then an archimandrite, took part in the negotiations in Moscow with a delegation of the leading officials of the World Council of Churches, headed by the WCC General Secretary Dr. W. Visser 't Hooft, on the questions of the development of relations between the Russian Orthodox Church and the World Council of Churches. In November 1960 and in March 1961, Bishop Nikodim, as the Head of the Department of External Church Relations of the Moscow Patriarchate, conducted the negotiations at the WCC Headquarters in Geneva with the leadership of the World Council of Churches on the Russian Church joining this largest ecumenical organization. He also headed the delegation of the Moscow Patriarchate at the 3rd WCC Assembly in New Delhi (November-December 1961), at which the Russian Orthodox Church joined the World Council of Churches, and Archbishop Nikodim was elected a member of the WCC Central Committee and included in its Executive Committee. From then on Metropolitan Nikodim participated constantly and efficiently in the work of these leading bodies of the World Council of Churches. In July 1968, he headed the delegation of the Moscow Patriarchate at the 4th WCC Assembly in Uppsala, and in November-December 1975, the delegation of our Church at the 5th WCC Assembly, at which he was elected a president of the World Council of Churches. Metropolitan Nikodim was realistically aware of the fact that the World Council of Churches presents the member-Churches with a unique opportunity of meeting one another, of praying together, of achieving a better understanding of each other through direct dialogue, and of jointly carrying out the common vocation to the glory of the One God—the Father, the Son and the Holy Spirit. A striving for the unity of faith was at the basis of his ecumenical activity.

Speaking of the unity of faith, he invariably stressed the need to fulfil the apostolic commandment that *all speak the same thing, and that there be no divisions* (1 Cor. 1. 10) among Christians. The only possible way in this direction is that of wisely humble, brotherly love combined with the determination to keep utterly faithful to the Truth presented in the Divine Revelation. In practical terms it means that even under today's conditions of confessional separation, the Christians should not shut themselves up in smug isolation, but should open to one another generous access to the spiritual wealth possessed by every Church, not to be monopolized by her, but to be used by the whole of Christendom. Another, no less important condition for hastening the achievement of the unity of faith, is a steady adherence to the Truth and a fear of distorting it in any way. It is only natural that as an Orthodox Christian, Metropolitan Nikodim regarded and advocated as a guarantee against distortion an unconditional fidelity to both Holy Scripture and Tradition of the Early Undivided Church.

One cannot ignore the fact that the Christian Tradition imbued with the spirit of deep veneration of God and humble wisdom contains an unrepeatable and often priceless spiritual

experience of many of the best representatives of previous generations, without which it is impossible to keep the faith intact and, consequently, leads to destruction rather than creation of unity of faith.

According to Metropolitan Nikodim, the restoration of Christian unity and the recovery of the norms of spiritual conduct observed by the first Christian brotherhood, whose image is impressed on the pages of the Book of the Acts of the Apostles, is a continuous process of healing and regeneration through grace. Worldly wisdom and the ordinary efforts of the mind and will are not sufficient for the successful attainment of this lofty aim. Nevertheless, an optimist in his ecumenical endeavours, Metropolitan Nikodim said: "What is impossible with men, is possible with God. And we, Christians of different Churches and confessions, who have dedicated ourselves to the cause of restoring Christian unity, firmly believe in the success of our common endeavour. We are above all inspired by the knowledge that the Founder of Christian unity is He Who wished to *gather together in one the children of God that were scattered abroad* (Jn. 11. 52) and prayed fervently to His Father *that they all may be one* (Jn. 17. 21). We are confident of success also because the Spirit of Truth sent to the world after the Redemption accomplished by our Lord Jesus Christ, will not cease to the end of ages, instructing in every truth each Christian soul that strives to fulfil not its own will but the will of our common Heavenly Father. And, however great the power of the temptation caused by inter-Christian division, there is no doubt that it can be overcome by the all-conquering power of love, that love of which our Lord spoke as of the most important distinguishing trait of His true follower: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35) and which *never faileth* (1 Cor. 13. 8)" (JMP, 1964, No. 4, p. 15).

Actively involved in the ecumenical activities carried out by the World Council of Churches, Metropolitan Nikodim applied much effort to the promotion of bilateral ties and theological contacts of the Moscow Patriarchate with other Christian Churches. He believed that such contacts contributed to the success of the ecumenical movement, facilitating the advancement along the path towards Christian unity. Since the 1950s theological conversations have been held regularly with the Evangelical Lutheran Church of Germany (FRG), with the Evangelical Lutheran Church of Finland, and with the Federation of the Evangelical Churches in the GDR. These conversations, according to Metropolitan Nikodim, were not only to establish friendly relations between the Churches, but also to encourage a rapprochement and a deeper mutual understanding based on a thorough study of the similarities and differences in their views of the dogmatic, liturgical and ecclesio-historical spheres, on a detailed collation of the doctrines professed by the Churches and on the investigation of the traditions in the spirit of Christian freedom and obedience to the Divine Revelation.

Metropolitan Nikodim advocated the development of fraternal contacts with the Roman



Metropolitan Nikodim of Leningrad and Novgorod and His Beatitude Elias IV, Patriarch of Antioch the Great and All the East, in Leningrad, January 1972

Catholic Church, this became possible with the beginning of the pontificate of Pope John XXIII (1958-1963) who introduced into the Roman See an atmosphere of friendliness towards non-Catholic Churches and confessions. It is a known fact that observers from the Russian Orthodox Church attended all the sessions of the Second Vatican Council, while Metropolitan Nikodim at the invitation of His Eminence Augustin Cardinal Bea, Chairman of the Secretariat for Promoting Christian Unity, attended the closing ceremony of the Second Vatican Council in December 1965. Beginning with 1967, four theological conversations were held by the representatives of the Russian Orthodox Church and the Roman Catholic Church. Strictly adhering to the recommendations of the 3rd Pan-Orthodox Conference held in 1964, confirmed by the resolutions of the 4th Pan-Orthodox Conference (1968), the Russian Orthodox Church, with the active participation of Metropolitan Nikodim, advanced friendly contacts with the Roman Catholic Church in the hope that this, on the one hand, would help to strengthen fraternal attitudes and mutual understanding between the great Churches of the East and the West, and on the other, promote blessed peace on earth.

Metropolitan Nikodim believed that the arousing and development of ecumenical consciousness among Christians of different confessions is effected through a variety of ways and is a rather complicated phenomenon on the whole. It incorporates the truly holy cravings for sincere repentance, for a profound renewal of the heart, and for the enrichment with the treasures of true faith and life of grace. But it also includes—alas, not at all infrequently—

elements of a flippant chasing after what is in vogue, hasty judgements and conclusions. All this, according to Metropolitan Nikodim's conviction, compels Orthodox Christians to vigilance, a display of calm reasonableness, the weighing up of every new step, keeping aloof both from an overly optimistic estimation, or even more so, idealization of modern ecumenism, and from a dismal view of it and pessimistic forecasts.

Devoting a lot of his strength and energy to ecumenical activities, Metropolitan Nikodim never let it divert his attention in the smallest degree from inter-Orthodox relations. He was a constant champion of the strengthening of pan-Orthodox unity. He believed that Orthodoxy drew its strength from the union of love and fraternal single-mindedness of its component parts which together comprise the One, Holy, Catholic and Apostolic Church. Frequent visits to the Local Orthodox Churches, concerted participation with their representatives in ecumenical forums, and the settlement of perplexing questions in the spirit of fraternal mutual understanding—all these were Metropolitan Nikodim's sizable contribution to the treasury of pan-Orthodox unity.

In the many centuries of their existence the Local Orthodox Churches have stored up problems which require a councilial resolution. The idea of convening the Holy and Great Council of the Orthodox Church acquired special urgency in the 20th century. However, the historical development of this extremely turbulent century prevented the implementation of this initiative of momentous importance for Orthodoxy. In September 1961 at the Pan-Orthodox Conference on Rhodes Is., Greece, a

catalogue of themes was compiled for the forthcoming council. Metropolitan Nikodim headed the delegation of the Russian Orthodox Church at the four pan-Orthodox conferences of 1961, 1963, 1964 and 1968. He also took part in the session of the Inter-Orthodox Commission for the Preparation of the Holy and Great Council of the Orthodox Church in 1971. Metropolitan Nikodim stressed that the question of preparing for the Holy and Great Council of the Orthodox Church was of exceptional importance for the whole of Orthodoxy and for its local constituents. For it was the Local Churches that were carrying on the apostolic mission among the people of God, each in her own specific conditions. The preparation for the council could be made sufficient and representative of the entire variety of views in the Plenitude of Orthodoxy only, according to Metropolitan Nikodim, by avoiding haste and the deliberate speeding up of the process of preparation.

Out of the great variety of themes approved by the 1st Pan-Orthodox Conference the most significant problems must be, he said, selected to be put on the agenda of the forthcoming council. But before this agenda acquired its final form and content, the result of the preliminary treatment of the themes should be submitted to the Local Churches for them to pass their judgement on the quality of this treatment and on the expediency of putting these specific questions on the council's agenda. No other procedure would do, according to Metropolitan Nikodim, since it would not be pan-Orthodox or authoritative, and, therefore, would have no future.

The subsequent development of events and, specifically, the discussions that took place at the 1st Pre-Council Pan-Orthodox Conference in 1976, demonstrated and confirmed once again Metropolitan Nikodim's wisdom and foresight in putting forth the problems which are still facing the Orthodox world in the preparation of the pan-Orthodox council. In connection with this question, it should be mentioned that Metropolitan Nikodim initiated and headed the commission of theologians established for this particular purpose by the Holy Synod of the Russian Orthodox Church. This commission worked successfully for several years at compiling a catalogue of themes for the Holy and Great Council under preparation. This catalogue, as mentioned above, was approved at the Pan-Orthodox Conference on Rhodes Is. in September 1961. The commission has developed profoundly-argued positions for each theme in the catalogue. These positions, after they have been examined and approved by the Holy Synod, will constitute the official viewpoint of the delegation of the Russian Orthodox Church at the forthcoming Holy and Great Council.

Metropolitan Nikodim clearly recognized the bitter malignity of the split among the Russian Orthodox Christians that took place in the 17th century under His Holiness Patriarch Nikon, and grieved deeply over it. He could not see that traditional differences in certain rites observed by the Old Believers and Orthodox believers should hinder the reestablishment of fraternal relations and the desired ecclesiastical peace between them. Desiring this with all his heart, he acknowledged an urgent need for removing

anathemas pronounced upon Old Russian Rites and those Orthodox Christians who adhere to them by the 1656 and 1667 Moscow Councils. A solicitous pastor caring above all for the unity of the Church, he continued the efforts of Metropolitan Filaret of Moscow, the fathers of the Pre-Council Committee and His Holiness Patriarch Sergiy of Moscow and All Russia, of eternal memory, and brought their historical mission to a successful conclusion.

Metropolitan Nikodim delivered a special report on the subject in question at the 1971 Local Council of the Russian Orthodox Church; in it he cited relevant historical facts and works by his predecessors to build up a forceful argumentation for the timeliness of removing the anathemas pronounced in 1656 and 1667. The fathers of the council in the interests of peace and for the benefit of the Church adopted the resolution to remove the anathemas. The resolution paved the way for the establishment of fraternal relations between our Church and the Old Believers.

As the Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, Metropolitan Nikodim gave a lot of his attention and strength to the theoretical development of the questions facing the ecumenical movement and the Orthodox Plenitude today. It will be no exaggeration to say that he was the heart and brain of the commission. The commission accomplished a major and important task by thoroughly studying the results of the work of the World Conference on "Salvation Today" held on the initiative of the World Council of Churches from December 29, 1972, to January 8, 1973, in Bangkok, Thailand. Evincing a generally positive estimation of the results of this large forum after acquainting themselves with its documents, the commission, however, expressed their surprise and disappointment at the omission made in the document of the conference, "A Letter to the Churches", of the extremely important, mainly from the pastoral point of view, mention of the aspect of salvation without which the very concept of salvation loses dramatically in meaning—there was no mention of the ultimate goal of salvation: eternal life in God; nor was there a sufficiently clear indication of moral perfection and rectification as a necessary condition for the achievement of this goal. The almost exclusive emphasis on horizontalism in the cause of salvation may give many Christians for whom the sacred traditions of the Early Church are dear, the impression that a new temptation is taking shape in modern ecumenism, the temptation of feeling bashful about the Good News of Christ Crucified and Risen, which leads to passing over in silence the very essence of His Gospel out of the false fear of appearing outdated and of losing popularity. The commission expressed hope that this temptation would be fought through joint fraternal efforts in the WCC and its development would be nipped in the bud. The work of the commission reflected in the Message of the Holy Synod of the Russian Orthodox Church on the whole met with approval in wide Christian circles.

In November-December 1975, the 5th WCC Assembly was held in Nairobi, Kenya. The work carried out by the assembly was intense and

multilateral, and the Holy Synod Commission on Christian Unity and Inter-Church Relations under the direct guidance of Metropolitan Nikodim put a lot of time and effort into the study of the main papers delivered at the assembly and the resultative documents it produced, trying to make their analysis as full and objective as possible. Their general estimation of the diverse work of the assembly being basically positive, the commission made a number of suggestions and some critical comments. From the point of view of Metropolitan Nikodim and the members of the commission, there was a certain danger for Christian unity, and the future of the ecumenical movement after Nairobi in the illusion entertained by some members of the movement that the World Council of Churches would be able to reach such a degree of ecumenical rapprochement as would turn one of its assemblies to come, into a pan-Christian council. This was equal to suggesting that the WCC could in future become a kind of a "super-Church". It is well known that such ideas had been earlier dismissed and denounced by all the member-Churches and by the leadership of the World Council of Churches. The members of the commission were also disappointed by the fact that the Orthodox participants in the Nairobi assembly did not always find themselves in a brotherly atmosphere at its sittings. Sometimes, the viewpoints of the Orthodox participants were listened to, but their suggestions and corrections were ignored and did not find their way into the documents.

A vivid example of this was the recommendation of the 5th Section concerning the ordination of women, which had been opposed by the Orthodox party, their objections, however, being poorly attended to by the assembly and its Protestant majority. These and other cogent remarks were voiced by Metropolitan Nikodim and the members of the commission and were included in the message from the Holy Synod regarding the 5th Assembly of the World Council of Churches and its results dated March 3, 1976, addressed to Archbishop Dr. Edward Scott, Chairman of the WCC Central Committee, and to Dr. Philip Potter, General Secretary of the World Council of Churches.

The WCC Commission on "Faith and Order" worked for many years on the Consensuses on Baptism, the Eucharist and Priesthood. These documents were sent to the Moscow Patriarchate as well, to obtain the official opinion of the Russian Orthodox Church. Under Metropolitan Nikodim's supervision the Holy Synod Commission on Christian Unity and Inter-Church Relations examined the drafts of these ecumenical agreements at its sittings in March 1977.

Metropolitan Nikodim stressed that the consensuses submitted required serious attention as the first attempt in the history of ecumenical movement at developing agreements to deal with the fundamentals of the Christian doctrine, the practice and order of Churches. The consensuses, according to Metropolitan Nikodim, did not imply any new pledges to be taken by the Churches, but an attempt at representing the elements of concord that already existed among the Churches. This was the first actual, although rather modest and yet only theoretical, step on the long and hard

road to unity. Proceeding from this view, Metropolitan Nikodim deemed it expedient to concentrate on the general appraisal rather than on the criticism of the correctness and accuracy of the formulation of each item in the consensuses, bearing in mind that the text submitted was a preliminary working document. Welcoming the first step made, he made a point of specifying that these consensuses, in their present form, were lacking greatly in comprehensiveness such as befits a truly ecclesiastical agreement from the point of view of their doctrinal norms and the principles of the canonical order of the Early Undivided Church.

Guided by the chairman's directives, the commission subjected the texts of the documents to a thorough theological analysis and submitted the results of their research to the Holy Synod of the Russian Orthodox Church. The members of the commission came to the conclusion that despite the many faults of the consensuses, the WCC Commission on "Faith and Order" should continue their research in order to further develop and perfect these documents.

Dealing with the problems involved in the preparations for the Holy and Great Council of the Orthodox Church, the Holy Synod Commission on Christian Unity and Inter-Church Relations accomplished extensive research and prepared well-argued reports on the questions. The development of which the Russian Orthodox Church volunteered to undertake at the First Pre-Council Pan-Orthodox Conference in November 1976 in Chambesy, Switzerland. A competent expert in Orthodox problems, Metropolitan Nikodim supplied many a valuable recommendation and valid guideline to the members of the commission; they proceeded from these in compiling the draft reports. The commission examined, edited and approved the reports on: (1) The Orthodox diaspora; (2) Orthodox dyptychs; (3) autonomy and how it is proclaimed; (4) the appearance of autocephalous Churches and how they are proclaimed. All these reports were forwarded to the Secretariat for the Preparation of the Holy and Great Council of the Orthodox Church.

Theological erudition, vast competence in various spheres of religious thought, abundant innate talent, strict adherence to Orthodox principles, loyalty to the Holy Church and love for his earthly Motherland won Metropolitan Nikodim tremendous popularity and acknowledged authority in religious circles in many countries.

A faithful son of his peace-loving Motherland, he worked energetically for peace.

In this service he, as a Christian, was guided by profound theological principles. The religious aspect of Christian peacemaking, in accordance with Metropolitan Nikodim's conviction, means the reestablishment of the union with God disrupted by the Fall of man. Mankind, impatiently anticipating the Conciliator (Gen. 49. 10) was reconciled with God through the Redemption accomplished by Christ. Things on earth and things in heaven were reconciled through the Blood of Christ's Cross (Col. 1. 20). In this way the grace of reconciliation is extended out to the whole world. But since man is a free agent, his participation in this grace, granted to all, is determined by his free and conscious attitude to this gift. By voluntary acceptance



At the public meeting during His Holiness Patriarch Pimen's visit to the World Council of Churches, Geneva, September 17, 1973. Right to left: Dr. Philip Potter, WCC General Secretary; His Holiness Patriarch Pimen; Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Yuvenaliy of Tula and Belev; Archimandrite Kirill, Representative of the Russian Orthodox Church at the WCC

the common gift of reconciliation is available to every individual and exerts a beneficial influence over his moral and spiritual life. The special condition of a soul at peace, at peace with God, according to Metropolitan Nikodim's conviction, cannot fail to show in the external activity of the man. Needless to say, the establishment of good and peaceful relations is not an easy task even among like-minded persons or even among persons closest to each other in spirit and beliefs. That is why the Lord, desiring that Christians should constantly persist in striving for it, commands His followers to *have peace one with another* (Mk. 9. 50). The paramount task of Christians is to attain peace within themselves. But while effecting this, Christians cannot keep to themselves the grace granted them. As *ambassadors for Christ*, they, on the one hand, must be reconciled to God (2 Cor. 5. 20), and on the other, be peacemakers in accordance with the teaching of the New Testament (Mt. 5. 9). There is not, and cannot be, any contradiction between these two Christian services.

In his peacemaking Metropolitan Nikodim drew unlimited inspiration from his bright and optimistic conception of the Christian idea of the Kingdom of God. As an Orthodox theologian and realist, he knew very well that the Kingdom of God is inheritable only in the future, but it is being established on earth with God's help through the fulfilment of the Gospel commandments, the principal one of which is the commandment to love. And love inevitably reveals itself in deed in the mutual relationship of men. In the sermon on the Kingdom of God (Mk. 1. 14-15), the Lord Jesus Christ shows us how to look calmly and joyously upon the world and human history. By the principle of active love for one's neighbour, the Lord rules out the mere thought of a complacent and self-enclosed existence, scornful of or indifferent to men's needs, without striving actively to help them, or a desire to struggle against Evil.

Through Incarnation uniting in Himself the divine and the human, Christ in His teaching as well, combined in a harmonious whole the heavenly and the earthly, the eternal and the temporal, the general and the individual, the spiritual and the corporeal. Christ's teaching is directed primarily to the inner, spiritual life of man, but it is also practically realized externally, embracing the entire sphere of earthly relations and of the conditions of human existence on earth.

"Therefore," says Metropolitan Nikodim (*JMP*, 1975, No. 5, p. 58), "all the forms of our life and all our deeds must be affected by the regenerating and uniting power of Christ and His Gospel, so that the will of God *be done in earth, as it is in heaven* (Mt. 6. 10), so that not only in the eschatological future but in the present life as well *God may be all in all* (1 Cor. 15. 28)".

In appealing to the representatives of the Christian Churches to be active in their service to peace on earth, Metropolitan Nikodim realized that in this service the Church had a unique opportunity to bear witness to the world and divided mankind today of all times, in this age of deep secularization and alienated humankind. The life of Christians, called on to be *the salt of the earth* (Mt. 5.13), cannot be confined today solely to the grace-bestowing environment of the temple and to the hearth of family prayer. Metropolitan Nikodim was convinced that it should extend to the extreme boundaries of the "Terrestrial City", on to every sphere of human existence and activity, and to be carried on here not as something heterogeneous and alien. He believed that a word of conciliation, witness to the love and the Truth of God, the castigation of the enemies of the Truth and the destroyers of peace, the protection of the oppressed and the poor, the defence of human dignity, and the proclamation of brotherhood and friendship of peoples were an

obligatory set of *modi operandi* for both Christians and Christian Churches in their service, in the name of Christ's love to mankind.

Needless to say, the closest, immediate task of a Christian peacemaker is to support the preaching of peace by personal active service to his neighbour. However, a Christian should not inquire: "Who is my neighbour?" but have a sincere love for all men, regardless of their views and beliefs, and if he sees that *the bands of wickedness* (Is. 58.6) are so tight that individual ministry to the needs of one's neighbour is a mere drop in the ocean of human suffering, the spirit of the Gospel behests forcefully compels peacemakers to exert their efforts in concerted service to peace and justice. Peace on earth, equal for all nations, is stubbornly impeded by the actions of those who, in their own interests, would like to preserve unjust social relations in their various manifestations. Christians, as servants of peace and righteousness, must counterbalance these by full and all-round support of those who are oppressed, of those who hunger and thirst or who suffer. According to the indisputable witness of Holy Scripture, the Lord has made an everlasting covenant with men (Gen. 9. 13), a covenant of life and peace (Mal. 2. 5), extending mercy to every human soul and *maketh his sun to rise on the evil and on the good* (Mt. 5. 45). Can it be permitted then that now, in the times of the New Testament, *in a time accepted and in the day of salvation* (2 Cor. 6. 2), the evil will of human beings should unleash the titanic forces of destruction, capable of precipitating a world catastrophe, determining to do something that refutes the very Judgement of God, which is mitigated by fatherly mercy and love?!

Proceeding from the biblical and, especially, the New Testament teaching about man as God's beloved creation, Metropolitan Nikodim constantly stressed the great, unique value of every human life. The human right to life is guarded by divine ordination, the violation of which is penalized harshly by God's Judgement, all the more harshly, the more inhuman and unnatural are the forms of infringement on this sacred right. In one of his many speeches, Metropolitan Nikodim said: "A genuinely religious person who recognizes the eternal existence of the Almighty, All-Wise and Infinitely Just Divine Being ruling over the universe, regards the world reality as a complex process of a great continual battle between the forces of Good and Evil, a battle in which he, too, is necessarily involved since the Lord's call reaches his heart, the call to reject Evil and to become a resolute champion of the divine principles of justice and goodness" (JMP, 1969, No. 8, p. 40).

"The human right to life is guarded by divine ordination." To ensure that this guarded right be actually implemented throughout the world, Metropolitan Nikodim did everything he could and even more — he stinted no effort and, in the final analysis, his own right to life. His inspired and truly prophetic words about peace have resounded at numerous conferences, assemblies, theological conversations, ecumenical meetings, and in houses of worship both at home and abroad. His was a great and truly priceless contribution to the work of the

largest Christian peace movement — the Christian Peace Conference — whose president he became at the 4th All-Christian Peace Assembly in 1971. From 1960, Metropolitan Nikodim's peacemaking was closely associated with the CPC. In the work of this movement there have been instances of misunderstanding its principal positions on the part of some of its participants and of outside observers, as well as various critical situations. But Metropolitan Nikodim's vast personal experience, wisdom, principledness and personal charm helped him break the ice of mistrust and overcome the CPC's maturation crises. And if today the Christian Peace Conference has turned into a truly worldwide peacemaking ecumenical organization, covering with its activities the Christian circles not only of the European countries but of many Asian, African and Latin American countries as well, it largely owes such growth and popularity to its late president.

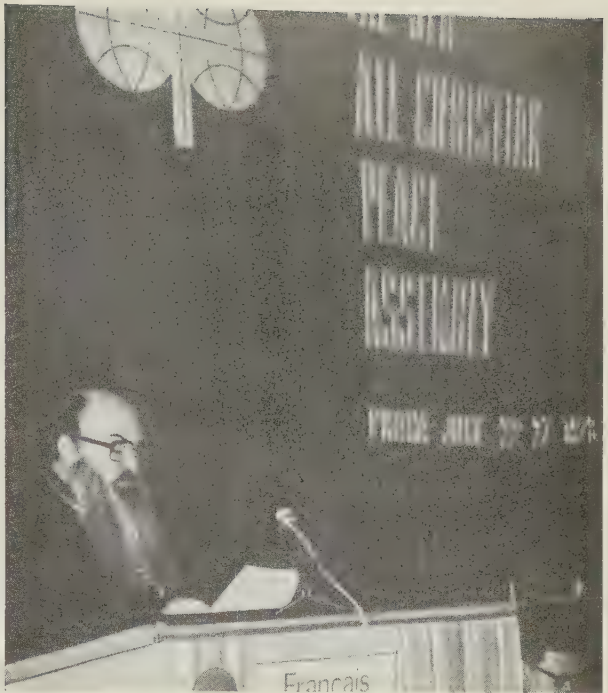
Metropolitan Nikodim's opening speech at the 5th All-Christian Peace Assembly on June 22, 1978 (one of his last public appearances) is, in a way, his spiritual testament to this peacemaking organization. Metropolitan Nikodim said among other things: "Speaking today to you, participants in the 5th All-Christian Peace Assembly, I appeal to you, over and over again, to strengthen further your involvement in peacemaking, so that peace, justice and liberation reign supreme in the family of mankind. The Christian Peace Conference, together with all men of good will, is faced with a long and, possibly, a difficult road ahead. On this road the intensive thought of theologians, the experience of veterans of our movement, and the energy of young people should do much to establish peace which, in the external social life, requires the cessation of all international conflicts and the creation of relationship of confidence, friendship and brotherhood. But for this, one must work hard for peace with all one's might wherever one is; to follow the peacemaking path, inspired by the Word of God which says to us that *the work of righteousness shall be peace* (Is. 32. 17). And turning to the Prince of Peace and the Saviour of all men, we pray to Him to *guide our feet into the way of peace* (Lk. 1. 79)" (JMP, 1978, No. 9, pp. 38-39).

Death has carried away Metropolitan Nikodim, an eminent religious worker of a generally recognized standing, an archpastor devoted to the unity of Holy Orthodoxy, to the unity of the now divided Christendom, to peace and justice throughout the world. Over more than three decades did Metropolitan Nikodim labour zealously for the glory of the Holy Name of our Lord and Saviour Jesus Christ, and for the good estate of His Holy Church. And we believe that everything accomplished by him during his selfless ministry will live on as his spiritual testament, as a spiritual beacon for those of the children of the Church who with faith and hope give themselves to the service of the Church in our world of today.

Archpriest Prof. NIKOLAI GUNDYAEV,
Secretary of the Holy Synod Commission
on Christian Unity and Inter-Church
Relations of the Moscow Patriarchate

Metropolitan Nikodim of Leningrad and Novgorod, CPC President, addressing the 5th All-Christian Peace Assembly in Prague (June, 1978)

Metropolitan Nikodim and other CPC leaders at the reception given by V. P. Ruben, Vice-President of the USSR Supreme Soviet Presidium, March 7, 1972. Third from right: V.: A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers (centre photo) Bottom: Metropolitan Nikodim of Leningrad and Novgorod, WCC President, and members of the Russian Orthodox Church delegation at the 5th WCC Assembly in Nairobi, Kenya, in November-December, 1975

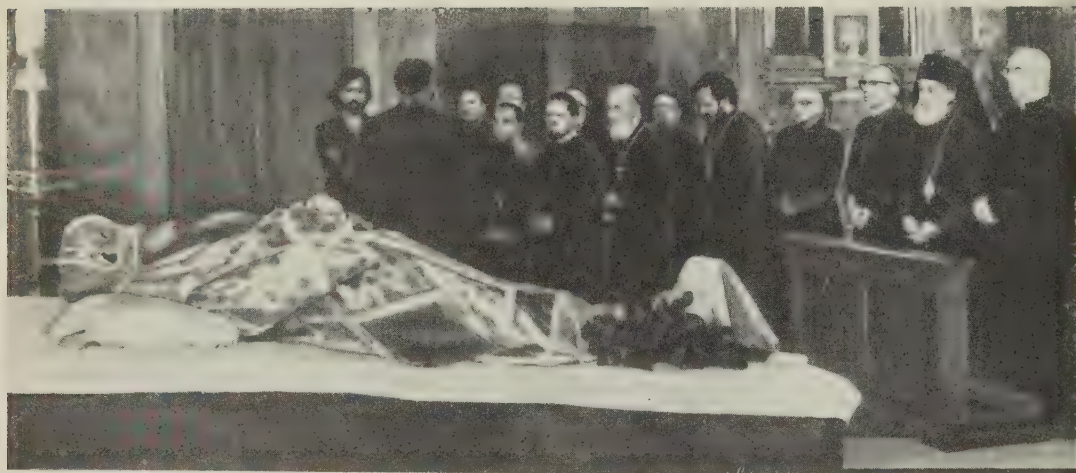




Metropolitan Nikodim of Leningrad and Novgorod at the Mass commencing the pontificate of Pope John Paul I (his last photo)

Funeral service for Metropolitan Nikodim in the Church of St. Anne, Vatican City

Funeral procession round the Holy Trinity Cathedral in the St. Aleksandr Nevsky Lavra, Leningrad



Entry of Our Lord into Jerusalem

In the Name of the Father and of the Son and of the Holy Spirit!

During the past days of Lent, the Holy Church has held special services in which she has called on all Christians to repent and exert themselves in fasting and prayer. She has opened her arms to us in a merciful embrace in the Sacrament of Penance and has put new life in us by drawing us closer to the Holy Gifts of Christ.

This coming Sunday, the Holy Church has ordained that we celebrate the joyous occasion of our Lord's triumphant entry into Jerusalem, where our Saviour went not to ascend to the regal throne of the Prophet King David and to crush the power of the Romans, but to direct His steps towards the magnificent Temple of Jerusalem, showing thereby that the Kingdom of Christ *is not of this world* (Jn. 18. 36). The Lord is the true King, but not of one particular nation: He is Lord of the Universe, Head of the Spiritual Kingdom—His Church, *which he hath purchased with his own blood* (Acts 20. 28). All the people, including even the small children amongst them, cried aloud to Christ saying: *Hosanna to the Son of David* (Mt. 21. 9, 15).

On entering the Temple our Lord banished from it all those who with their activities were defiling the holy shrine, while bestowing His mercy upon all true believers, healing the lame, blind and crippled who were gathered in large numbers in the forecourt. Then our Saviour began once again to teach the people about the Kingdom of Heaven and clearly revealed Himself as their Messiah promised by God through the Prophets.

As we now recall this great occasion in the life of our Lord Jesus Christ, let us go back in our thoughts to that time, at once so distant and so near to the souls of all believers, and take our places in the multitude accompanying Christ on His triumphant pro-

cession into the Temple of Jerusalem.

On this day we enter the church bearing sprigs of willow and other plants, in order that together we may take a spiritual part in this joyous meeting with our beloved Saviour and Lord.

The Holy Church, brothers and sisters, reveals to us the primary purpose of the Son of God's coming into the world in the hymns and prayers devoted to this forthcoming feast. Through the feat of Redemption, His Passion, Death and Resurrection, our Lord Jesus Christ received from God the Father the power to judge the living and the dead (1 Pet. 4.5). On His glorious Second Coming for General Judgement on mankind (Jn. 5. 22; Rom. 14. 10; Rev. 20. 13), a great event will take place through His almighty will—all the generations of people who have ever lived on earth will be resurrected and will come forward together with those still alive for the Last Judgement of God. Our Saviour Himself taught His Apostles this before His Passion saying: *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works* (Mt. 16. 27).

Then shortly before His Death, by raising Lazarus from the dead (Jn. 11. 43-44), our Lord gave unmistakable proof that He is *the Judge of quick and dead* (Acts 10. 42). Today we join together in singing the praises of Christ the Giver of Life: "Affirming the resurrection of all men before Thy Passion, Thou, Christ our God, didst raise Lazarus from the dead..."

At our Lord's Second Coming in glory all the dead will rise again, and those who are worthy *shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord...* (1 Thess. 4. 17), as prophesied by St. Paul. The Lord promises those who have lived righteous lives in repentance and good deeds that after the resurrection they *shall shine forth as the sun...* (Mt. 13. 43).

Let us exert ourselves, dear brothers and sisters, to ensure that the spark of the living faith of Christ burn ever more ardently in our soul and that the light of God's love envelop and enlighten all our being. Then will our thoughts be collected and clear, our feelings holy and unblemished, and our desires turned towards things heavenly

and eternal. In order that we may meet our Lord together with all just men we must glorify and love our Saviour with all our heart as we do on this feast day, and call out to Him: "Hosanna in the highest, blessed is He that cometh in the Name of the Lord." Amen.

Archpriest IOANN SOROKI

The Experience of Paschal Joy

CHRIST IS RISEN!

In the Name of the Father and of the Son and of the Holy Spirit! Easter services are once again filling our hearts with a feeling of real, live joy in God. With the vision of our faith we see the Risen Lord, as His Apostles saw Him, when face to face they conversed with Him.

All our faith is founded on the miracle of Christ's Resurrection. The Holy Fathers and Teachers of the Church have maintained throughout the ages that the only true joy to reach the soul of the regenerated man is that which is granted the Christian by the Risen Lord, our Saviour. This thought was also expressed by St. Gregory of Nazianzus: "Having risen with Christ thou too hast become a new creature, made for good deeds; may all thy life be renewed, and may all the paths of thine activity be renewed; thus is man regenerated and thus is the day of regeneration venerated."

Our participation in the Resurrection of Christ finds expression in the resurrection of the soul through the rejection of sin and resolution to do good. In his First Epistle to the Corinthians St. Paul writes: *For even Christ our pas-sover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth* (5. 7-8). If we have not managed to rid ourselves of enmity, cunning, anger, envy, wrath, of all that which makes up the leaven of sin, we will scarcely be able to share the true joy of the Resurrection.

One of the early ascetics, Abba Evagrius, instructs us as follows: "The Pas-sover of the Lord is the transition

from evil to good. Let us, too, therefore, offer Him a pleasing gift." This gift is expressed in the form of self-sacrifice, when we dedicate our life to Christ, that is, direct all our strength towards fulfilling the commandments of the Lord, firmly resolved to follow the path of salvation. Whosoever acts thus will enjoy the triumph of resurrection throughout the rest of his earthly life, every day of which will be radiant with light, and with all his deeds he will unceasingly declare "Christ is risen indeed!" That is why St. Paul advised us constantly to preserve and *cleanse ourselves from all filthiness of the flesh and spirit* (2 Cor. 7. 1), remembering always that all things must be based on faith in God, on a sincere desire to serve Him by obeying His Divine Will.

Thus, beloved brothers and sisters, if we wish our hearts to burn with faith in the Risen Lord, if with all our being we wish to abide constantly in a spirit of paschal joy, we must emulate our Saviour and perform deeds of love and charity, with total dedication to our Heavenly Father, keeping up the fire of our faith with constant prayer, by heeding the Word of God, diligence in attending church and reflecting on the ways of Divine Providence.

With faith in the Risen Lord let us strengthen and renew our will, and as Christians dedicate ourselves constantly to doing good; and by perfecting ourselves in virtue we shall remain faithful in our hearts to God until the end of our days. And in the life to come we shall see the Lord in all His ineffable glory, and our joy will be everlasting. Amen.

Father DIMITRIY LUTSYUK

NIKOLAI S. TIKHONOV'S DECEASE

On February 8, 1979, Nikolai Semyonovich Tikhonov, Vice-President of the Soviet of Nationalities of the USSR Supreme Soviet, Chairman of the Soviet Peace Committee, Honorary President of the World Peace Council, Chairman of the Lenin and State Prize Committee for Literature and Architecture under the USSR Council of Ministers, and Secretary of the Board of the Union of Soviet Writers passed away in the 83rd year of his life. The following telegrams of condolence were sent to the Soviet Peace Committee.

TO THE SOVIET PEACE COMMITTEE

Moscow

On behalf of the Russian Orthodox Church and on my own behalf I would like to express to the leadership of the Soviet Peace Committee sincere condolences on the decease of the committee's long-time president, the eminent public figure and fighter for peace, the writer, Nikolai Semyonovich Tikhonov. His radiant image will remain in our hearts.

+ **PIMEN, Patriarch**
of Moscow and All Russia

To **O. S. KHARKHARDIN,**
Vice-Chairman of the Soviet
Peace Committee

Moscow

Please accept my deep condolences on the death of the outstanding state and public figure, Nikolai Semyonovich Tikhonov, who devoted his whole life to the service of our great Motherland and the cause of peace among nations.

With sincere respect,

+ **Metropolitan YUVENALIY,**
Head of the Department
of External Church Relations

To **M. I. KOTOV,**
Executive Secretary
of the Soviet Peace Committee

Moscow

Permit me to express to you, deeply esteemed Mikhail Ivanovich, and, in your person, to the leadership of the Soviet Peace Committee, my sincere condolences on the death of the Chairman (for many years) of the Soviet Peace Committee, Nikolai Semyonovich Tikhonov, eminent public figure, ardent fighter for peace, security and disarmament. The radiant image of the deceased, a dedicated fighter for the cause of peace, will always inspire us to serve assiduously the sacred ideals of peace, for the sake of life on our planet.

With deep respect,

+ **ALEKSIY, Metropolitan**
of Tallinn and Estonia,
Board Member of the Soviet Peace Fund

Statement of the CPC Leadership on the Invasion of Vietnam by China TO THE GOVERNMENT OF THE SOCIALIST REPUBLIC OF VIETNAM

The Christian Peace Conference, as an international peace movement, is deeply shocked by the irresponsible and shameless attack on Vietnam by China, an attack launched by the decisions of the Peking leadership, decisions which represent in themselves a threat to peace. Adhering to our unfailing solidarity with the courageous and heroic Vietnamese people, we voice our resolute support of the demands for an immediate cessation of aggression and the restoration of peace on the Vietnamese-Chinese border. The Christian Peace Movement, in accord with all peace-loving people, wholeheartedly support and share the solidarity with the Vietnamese people.

Dr. KAROLY TOTH, President of the CPC
Metropolitan FILARET, Chairman of the CPC Continuation Committee
The Rev. LUBOMIR MIREJOVSKY, General Secretary of the CPC

February 19, 1979
Prague



Orthodox Church of Finland: Sixty Years



Russian Orthodox Church delegation comprising Metropolitan Antony of Leningrad and Novgorod and Archbishop Kirill of Vyborg,

Administrator of the Patriarchal Parishes in Finland, took part in the celebrations of the 60th anniversary of the independence of the Orthodox Church of Finland, which were held on November 25-26 in the city of Kuopio, the centre of Finnish Orthodoxy.

On November 24, Metropolitan Antony and Archbishop Kirill left Leningrad for Helsinki.

At the railway station in Helsinki they were met by members of the clergy and church councils of the patriarchal communities and by Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland. Also present was Consul S. M. Isakov of the Soviet Consulate in Finland.

In the evening Hegumen Longin Talylin, Rector of the Patriarchal Church of the Protecting Veil, gave a dinner at his home in honour of Metropolitan Antony and Archbishop Kirill, who then left for Kuopio accompanied by Archpriest Pavel Krasnotsvetov. The next morning, the delegation was met at the station in Kuopio by His Eminence Archbishop Paul of Karelia and All Finland; Archpriest Nicholas Karjomaa, Rector of the Orthodox Theological Seminary; Father Matti Sidoroff, Dean of the Cathedral Church of St. Nicholas; Erkki Vahronen, a board member of the Finnish Orthodox Church's ecclesiastical administration, and others.

Archbishop Paul greeted Metropolitan Antony and Archbishop Kirill and expressed the hope that their stay in Kuopio would be pleasant and useful.

After the visitors had been accommodated in the Savonia Hotel, luncheon was served. Apart from the Russian Orthodox Church delegation, it was attended by Metropolitan Damaskinos of Tranoupolis, representing the Con-

stantinople Patriarchate; Archpriest Martin Juhkam, Rector of the Finnish Orthodox Parish in Stockholm. Erkki Vahronen, a board member of the ecclesiastical administration, welcomed the guests on behalf of Archbishop Paul and the administration.

Archbishop Paul then received our delegation at his residence. Also present at the audience were Metropolitan Damaskinos of Tranoupolis, Archpriest Martin Juhkam from Stockholm, Archpriest Olli Bergman, Archpriest Nicholas Karjomaa, Father Matti Sidoroff, Erkki Vahronen, and others.

Archbishop Paul welcomed the guests with the following words: "I am happy to see here at home a representative of the Constantinople Patriarchate, Metropolitan Damaskinos, whom I have met in Geneva; representatives of the Moscow Patriarchate, Metropolitan Antony of Leningrad and Novgorod and Archbishop Kirill of Vyborg; and also a representative of the Orthodox Finns in Sweden, Archpriest Martin Juhkam. As I would like you to have a memento of the present celebrations, allow me to present you with awards of the Orthodox Church of Finland." Archbishop Paul presented Metropolitan Damaskinos and Metropolitan Antony with the Order of the White Eagle, 1st Class, and Archpriest Martin Juhkam with the Order of the Holy Lamb, 1st Class. The remaining guests were given memorial medals issued for the jubilee.

All those who had received awards thanked Archbishop Paul for the high honour. Metropolitan Antony said: "Our delegation has come with great joy to attend our good neighbour's feast. We sincerely share your joy and wish you and your Church the blessing of success in Christian activities."

Archbishop Paul then announced that the Government of Finland had shown its consideration for the Finnish Orthodox Church by confirming the chair of a third bishop.



Divine service in St. Nicholas Cathedral Church in Kuopio

Next, the guests looked round the church museum, and at the press conference which followed the members of our delegation answered questions from correspondents of leading Finnish newspapers.

In the afternoon, the guests went to the city library for the opening of an exhibition of ecclesiastical literature organized by the Orthodox Church of Finland. Archbishop Paul explained the subject matter of the exhibition and talked about its work.

At 3 p.m., our delegation with Metropolitan Damaskinos of Tranoupolis were accompanied by Archbishop Paul and the local clergy on a visit to the church of the Evangelical Lutheran church in Kuopio, Dr. P. Kortekangas.

In greeting Archbishop Paul, Bishop Paavo Kortekangas noted the importance of the celebration of the 60th anniversary of the Finnish Orthodox Church's independence in the country's cultural and religious life, and wished Archbishop Paul and all the Orthodox of Finland success in fulfilling the behests of Christ. "You, Vladyka Metropolitan Antoni, he continued, "I greet with especial feeling, because during our election to the See of Leningrad and Novgorod I was in Kiev with a delegation from the Lutheran World Federation and we prayed for you." He

also welcomed Archbishop Kirill and Metropolitan Damaskinos.

Metropolitan Antoni thanked Bishop Paavo Kortekangas and Mme Kortekangas for the warm reception and wished His Grace great success in his labours.

In the evening festal All-Night Vigil was held in the Cathedral Church of St. Nicholas. The service was led by Metropolitan Damaskinos, assisted by Archpriest Pavel Krasnotsvetov, Father Matti Sidoroff and numerous other clergymen. Archbishop Paul, Metropolitan Antoni and Archbishop Kirill worshipped on the cleros.

The All-Night Vigil was followed by a showing of slides in the High School hall on the life and activities of the Orthodox Church of Finland and the history of Orthodoxy in Finland and Karelia.

On Sunday, November 26, our delegation arrived at the parish house near the cathedral, where the hierarchs and other officiants were vested and, to the ringing of bells, proceeded in solemn procession to the Cathedral Church of St. Nicholas. Divine Liturgy was celebrated by Archbishop Paul, Metropolitan Damaskinos, Metropolitan Antoni and Archbishop Kirill, assisted by the clerics who had officiated at All-Night Vigil. The service was broadcast by radio. With the blessing of Arch-

bishop Paul, the Liturgy was begun by Archpriest Pavel Krasnotsvetov. The service was attended by the Head of the Evangelical Lutheran Church of Finland, Archbishop Dr. Mikko Juva, the Catholic Bishop Paulus Verschuren, and representatives of the provincial and city authorities.

After the Gospel reading, Archbishop Paul delivered a sermon in which he described the Liturgy as a public service and gave another generally accepted ecclesiastical term for it—the Eucharist, which means “thanksgiving”. “In other words we have gathered together today to thank God for His beneficences to us.... While giving thanks for all the visible and invisible good which God does for mankind, we would like at this church celebration, to thank God also for His benevolence in preserving our faith throughout the centuries and for guiding our Church through the difficulties of the last sixty years.”

Archbishop Paul then recalled the words from the ancient Christian monument, *The Teaching of the Twelve Apostles*: “Just as this grain was sown on the hills but was gathered and became one, so may Thy Church be gathered from the ends of the earth in Thy Kingdom. This parable of the grain gathered on the hills is being fulfilled in a more concrete fashion before our very eyes, for today, before one and the same altar, stand members of the Church from the east, west and south, partaking of the one Bread together with members of our, northern, Church.”

The canticles at the Liturgy were sung in Finnish, and the ecphoneses intoned in Finnish, Church Slavonic and Greek.

At the conclusion of the Liturgy, Archbishop Paul welcomed the non-Orthodox guests who had attended the service.

At the dinner that followed in the Pujjonsarvi Hotel, were Metropolitan Damaskinos, the Russian Orthodox Church delegates, Archbishop Dr. Mikko Juva, Bishop Paavo Kortekangas, Bishop Paulus Verschuren, the head of the offices of the Ministry of Education, J. Numinnen, Lauri Kärävä a government counsellor, Father Eleutherios Muiruru from Kenya, Archpriest

Martin Juhkam from Sweden, and representatives of the public and clergy of the city.

During the dinner, Archbishop Paul greeted those present saying: “Dear guests, you have attended the Liturgy—the Eucharist—and now I invite you, esteemed guests at this festive table, to an agape—welcome! I greet our beloved Metropolitan Damaskinos representative of the Constantinople Patriarchate. We are all made happy by your visit. I also welcome the representatives of the Russian Orthodox Church from the neighbouring Dioceses of Leningrad and Novgorod—Metropolitan Antoniyy and Archbishop Kirill, Rector of the Leningrad Theological Academy and Seminary.” Turning to the remaining guests, Archbishop Paul said: “Dear guests, I cannot call you all by name, but I greet you and hope that you will feel that you are all lovingly welcome guests.”

On behalf of the guests, Archbishop Dr. Mikko Juva replied with a word of thanks.

In the evening, our delegation attended the solemn meeting to mark the 60th anniversary of the independence of the Finnish Orthodox Church in the hall of the Pohjeis-Savo Trade School.

After the arrival of the President of the Republic Urho Kaleva Kekkonen who was accompanied by Archbishop Paul, the meeting opened with the singing of the troparion “Save, O Lord Thy People”. Archpriest Nikolai Hodju, a board member of the ecclesiastical administration, welcomed the President of the Republic, the guests and all the assembly. He also gave a brief survey of the history of Orthodoxy in Finland. The rector of the Joensuu university, Professor H. Kirkinen, read the formal speech, in which he dealt in detail with the origins and spread of Christianity in Finland.

Further greetings were voiced on behalf of the Government of Finland, by the Minister of Education Jaakko Itälä from the Evangelical Lutheran Church of Finland, by her head, Dr. Mikko Juva, and from the Constantinople Patriarchate, by Metropolitan Damaskinos.

In his greetings to Archbishop Paul Metropolitan Antoniyy of Leningrad and

Novgorod noted the importance of the celebrated event in the life of the Finnish Orthodox Church and read out the message from His Holiness Patriarch Pimen of Moscow and All Russia on the occasion of the 60th anniversary of her independent existence. Metropolitan Antony presented Archbishop Paul with an icon of St. Sergiy of Radonezh.

Further greetings were voiced on behalf of the Roman Catholic Church, by Bishop Paulus Verschuren, and the Orthodox Finns in Sweden, by Archpriest Martin Juhkam.

The closing speech was made by Archbishop Paul, who, among other things, expressed his gratitude to the representatives of the state authorities and the various Churches for taking part in the celebrations. "In particular," he said, "I would like to thank you, Mr. President, for your participation in the celebrations of Finland's second state Church. Our Church is proceeding by the same path which you have chosen as your life's work; she seeks and prays for communion and peace." The solemn meeting ended with the singing of the National Anthem of the Finnish Republic.

Afterwards, our delegation called on Archpriest Nicholas Karjomaa, the rector of the theological seminary. The visit included a discussion on the tasks of theological schools today.

In the morning of November 27, our Church delegation travelled with Archbishop Paul and Metropolitan Damaskinos to the New Valaam Monastery of the Transfiguration. On the way we visited the Lintula Convent of the Holy Trinity, where we were met and welcomed by Hegumenia Antonina and the sisters.

Assisted by Archpriest Pavel Krasnotsvetov, Archbishop Kirill conducted a moleben to the Holy Trinity in honour of the cloister's patronal feast and then addressed a homily to the sisters. On behalf of our Church delegation, a Kazan Icon of the Mother of God was presented to the convent.

From the Lintula Convent we proceeded to the New Valaam monastery. The monastic brotherhood greeted the archpastors with the ringing of bells. Metropolitan Antony said a short prayer

in the cloister's Cathedral of the Transfiguration and blessed the brethren. In the afternoon our delegation, together with other guests, attended the laying of the foundation stone for a new 16 cell block. Archbishop Paul led the moleben.

That day was Archbishop Paul's 23rd anniversary of his ministry in episcopal dignity. Metropolitan Antony congratulated Vladyka Paul on this notable date and wished him health and success in his labours for the good of the Holy Church of Christ. The members of the delegation sang "Many Years" in honour of Archbishop Paul.

In the evening All-Night Vigil was conducted in the Cathedral of the Transfiguration by Archbishop Kirill, assisted by Hegumen Simforian, Archpriest Pavel Krasnotsvetov and visiting clerics. Archbishop Paul, Metropolitan Damaskinos and Metropolitan Antony worshipped on the cleros.

On November 28, Divine Liturgy was celebrated by Metropolitan Antony, assisted by the same assembly of the clergy. After the Liturgy, Vladyka Antony delivered a homily.

After luncheon in the monastery refectory our delegation headed for the city of Joensuu, where it visited the Orthodox Church of St. Nicholas. From Joensuu the delegation travelled to Helsinki, where they called on the Soviet Consul, S.M. Isakov.

In the morning of November 29, our delegation visited the Minister of Education, J. Itälä. Also present was the head of the offices, J. Numinnen. During the talk that ensued Metropolitan Antony said that the trip to Finland by the Russian Orthodox Church delegation had been purposeful and useful. The delegation had had meetings with representatives of the Orthodox Church of Finland and been accorded a fraternal reception everywhere it went. "The contacts between our Churches promote rapprochement and the strengthening of friendship between our peoples," declared Metropolitan Antony.

The delegation also visited Archbishop Dr. Martti Simojoki, who had retired in September 1978 and settled in Helsinki.

In the afternoon, the delegation flew

to Turku in order to visit Archbishop Dr. Mikko Juva, Head of the Evangelical Lutheran Church of Finland. At the airport the delegation was met by the archbishop's secretary, Dr. T. Saraneva.

The delegation visited the cathedral church, where it was met by the dean, L. Huovinen.

Archbishop Dr. Mikko Juva received our delegation at his residence. During tea the archbishop spoke about his activities and the work of the consistory. In greeting Archbishop Juva Metropolitan Antony wished him success in his labours.

In the evening, Archbishop Juva gave a dinner in honour of our delegation in the Marina Palas Hotel. Metropolitan Antony, Archbishop Kirill and Archpriest Pavel Krasnotsvetov left for Helsinki after.

On November 30, Metropolitan Antony and Archpriest Pavel Krasnotsvetov were accompanied by Father Georgiy Kilgast on a visit to the churches of the Finnish Orthodox Church in Helsinki.

At twelve noon we arrived at the Patriarchal Church of the Protecting Veil, where Vladyka Anotony was welcomed by Father Andrei Kudryavtsev. Also present in the church were Archpriest Boris Pavinsky and the parishioners. A moleben was said, and Vladyka Antony read a prayer to the Mother of God. He then preached a homily and blessed the worshippers.

On the same day, Metropolitan Antony visited the Patriarchal Parish of St. Nicholas, where he was met by the rector, Archpriest Georgiy Kilgast.

In the morning of December 1, Metropolitan Antony, Archbishop Kirill and Archpriest Pavel Krasnotsvetov called on Metropolitan John of Helsingfors.

On the same day, Vladyka Antony left for Leningrad, where he had urgent matters to attend to. He was seen off at the station by Metropolitan John of Helsingfors, Archpriest Pavel Krasnotsvetov, Father Aleksandr Karelin, Archbishop Juva's secretary, Tapio Saraneva, Hegumen Longin Talypin, Father Georgiy Kilgast and church council members and parishioners of the patriarchal communities. Also present was the Soviet Consul, S. M. Isakov.

In his capacity as administrator of the patriarchal parishes, Archbishop Kirill remained in Helsinki to conduct services in the churches of St. Nicholas and the Protecting Veil on the Feast of the Presentation of the Blessed Virgin.

On Saturday, December 2, he officiated at All-Night Vigil in the Cathedral Church of the Dormition. Metropolitan John of Helsingfors and Archbishop Kirill exchanged greetings on meeting.

On Sunday, December 3, Archbishop Kirill celebrated Divine Liturgy in the Patriarchal Church of St. Nicholas. In response to the greetings of the rector, Father Georgiy Kilgast, Vladyka Kirill bestowed the blessing of the Mother Church on members of the parish. In the afternoon, Archbishop Kirill called on the Catholic Bishop Paulus Verschuren. Then in the evening, the Vladyka officiated at All-Night Vigil in the Patriarchal Church of the Protecting Veil, where he was greeted by the rector, Hegumen Longin Talypin. In response Vladyka Kirill wished them all the blessings of God's help in their labours and bestowed the blessing of our Supreme Church Authority. On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Archbishop Kirill celebrated Divine Liturgy in the Church of the Protecting Veil. After the Liturgy, the Vladyka preached a sermon on the theme of the feast and blessed the worshippers.

On the same day, Archbishop Kirill left for Leningrad. He was seen off at the station by Archpriest Pavel Krasnotsvetov, Hegumen Longin Talypin, Father Georgiy Kilgast, Archbishop Juva's secretary, T. Saraneva, and members of the patriarchal communities' church councils. Also present was the Soviet Consul, S.M. Isakov.

This visit to Finland also coincided with a trip made by a group of teachers and students from the Leningrad Theological Academy, namely: Archdeacon Bogdan Soiko, Hieromonk Simon Ishunin, Archimandrite Timotheos Margaritis (Jerusalem Patriarchate), and Joseph Zamborsky (USA). They travelled with the delegation and took part in services conducted by Metropolitan Antony and Archbishop Kirill.

Archpriest PAVEL KRASNOSVETOV

Jamaica Session of the WCC Central Committee

The 31st Session of the Central Committee of the World Council of Churches was held from January 1 to 11, 1979, in Kingston, Jamaica, on the invitation of the Jamaican Council of Churches. The session was led by Archbishop Dr. Edward Scott, Chairman of the WCC Central Committee and Ms. Jean Skuse, Vice-Chairman. Present at the session were the following members of the WCC Central Committee from the Russian Orthodox Church: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Vitaliy Borovoi, representative of the Russian Orthodox Church at the WCC in Geneva; A. S. Buevsky, Secretary of the DECR, and G. N. Teteryatnikov, lecturer at the Leningrad Theological Seminary.

The session was attended by numerous advisers as well as observers from world Christian organizations (including the Christian Peace Conference, which was represented by the Rev. Lubomir Mirějovský, its general secretary), from the continental Christian conferences including the Conference of European Churches, represented by its general secretary Dr. Helen G. Williams), from the national councils of Churches, and from the WCC member-Churches not represented in the Central Committee. The Roman Catholic Church was represented by Monsignor Charles Moeller, Secretary of the Secretariat for Promoting Christian Unity, and Monsignor Basil Meeking.

At 11 p. m. on December 31, 1978, the eve of the opening of the session, an ecumenical New Year service was held in the chapel at the university where the Central Committee's meetings took place. The following day an ecumenical service was held in the same chapel to mark the opening of the session. This was followed by the official opening ceremony, held in the hall of plenary sessions. The participants were given a warm welcome by the Rev. Sam Red, President of the Jamaican Council of Churches.

First on the agenda were the organizational questions of the session's work. Once these were resolved a paper was delivered by Archbishop Edward Scott, Chairman of the WCC Central Committee. In his paper the archbishop

dwelt on the demise of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, President of the World Council of Churches. Describing the late metropolitan, of blessed memory, as a leading figure in the ecumenical movement, the speaker mourned his passing not only as a president of the WCC during the period after the Nairobi assembly, but as a man of faith and courage, a true father to his flock and a good personal friend of many in the audience. He went on to thank the late metropolitan for his life and witness, and to beseech the Lord to grant him eternal peace. In his paper Archbishop Scott addressed himself in particular to the problem of man's Christian integrity. Close attention was paid to the Christian concept of Truth and ways of apprehending it.

Later that day a paper was read by Dr. Philip Potter, General Secretary of the WCC. His paper was largely devoted to the 30th anniversary of the World Council of Churches, reviewing its work over this period and assessing its future prospects. The speaker dwelt in particular on the work of the WCC's Programme to Combat Racism Fund, and its great role as a medium whereby the World Council of Churches, the various Churches and Christian organizations themselves are able to render tangible assistance to racially oppressed nations and groups. Dr. Potter examined the problem of the Churches' mutual responsibility in the ecumenical movement, their participation in relations between the member-Churches and the WCC, and the participation of God's people in working to achieve confessional unity.

One of the speakers at the ensuing discussion was Metropolitan Yuvenaliy, who referred in his address to the kind mention of the late Metropolitan Nikodim made earlier by the chairman of the Central Committee. Metropolitan Yuvenaliy closed his address with an expression of profound gratitude to Dr. Edward Scott.

The following day the session's participants discussed the report of the special committee set up to review the programmes for the WCC's activities and the Financial Committee's report. That evening, the participants were addressed by the Prime Minister of Jamaica, Mr. Michael Manley. His speech was devoted to the problems of the new international economic order.



Orthodox participants in the WCC Central Committee session in Jamaica and WCC officials

On Wednesday, January 3, the plenary session began with Metropolitan Yuvenaliy's reading of the message from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church to the Central Committee of the World Council of Churches dated December 26, 1978, on the occasion of the 30th anniversary of the WCC. The text of this message was distributed to all the participants in the session. The WCC Central Committee also received messages from His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church, and from His Beatitude Theodosius, Archbishop of New York and Metropolitan of All America and Canada.

The participants in the session reviewed the report of the special committee set up to elaborate one of the main programmes of the WCC's activity: "The Search for a Just, Participatory, and Sustainable Society".

Later that day the participants were divided for the purposes of their further work into four thematic subcommittees: Committee of the General Secretariat; Committee of Programme Unit I: Faith and Witness; Committee of Programme Unit II: Justice and Service; and Committee of Programme Unit III: Education and Renewal. These thematic committees con-

cerned themselves with problems covering the entire range of the WCC's work. The committees worked till Monday, January 8.

In the morning of Thursday, January 4, a meeting was held by the session's participants and representatives of the Churches of the Caribbean, of the Caribbean Conference of Churches, and the Jamaican Council of Churches; they stated the primary goals of their witness and service in the economic, social and political conditions in which Caribbean Christians live.

That evening the Governor General of Jamaica, Florisel Glasspole, gave a large reception in King's House, his official residence, in honour of the participants in the session of the Central Committee.

At the plenary session in the morning of Friday, January 5, the participants discussed the theme "Hope and Unity", prepared by the WCC's Commission on Faith and Order. The theme was put forward for discussion by Prof. Dr. N. Nissiotis (Hellenic Church) and Father Jean Tillard (Roman Catholic Church).

At mid-night on January 6, Divine Liturgy was celebrated in the university's chapel to mark the Feast of the Nativity of Christ according to the old calendar. The service was led by Metropolitan Yuvenaliy of Krutitsy and

Iomna, assisted by Protopresbyter Georgios Iatsis (Constantinople Church) and Protopresbyter Vitaliy Borovoi. It was attended by Archbishop Dr. Edward Scott, Chairman of the WCC Central Committee, Dr. Philip Potter, General Secretary of the WCC, and many of the session's participants. After the reading of the Gospel, Metropolitan Yuvrenaliy delivered a sermon devoted to the Christmas theme.

Divine Liturgy was preceded and followed by the playing of recordings of Christmas carols performed by Russian Orthodox Church choirs.

In the evening of Sunday, January 7, a concert was given in the chapel for the participants at which Caribbean ecclesiastical music was performed by the world famous Kingstoningers.

The evening of Monday, January 8, was set aside for regional meetings. The session's European participants' meeting was chaired by Dr. Andre Appel (Evangelical Church of the Augsburg Confession in Alsace-Lorraine), a Central Committee member and President of the Conference of European Churches. The General Secretary of the CEC, Dr. Glen G. Williams, also took part in the meeting.

Plenary sessions were held from Tuesday, January 9, to Thursday, January 11, inclusive. In accordance with the report of the Committee of the General Secretariat corresponding resolutions were adopted by the Central Committee, including:

Approval of a series of measures taken to ensure the normal functioning of the Ecumenical Institute in Bossey, and, in particular, a commendation on the appointment of an Orthodox theologian to the teaching staff of this institute.

Approval of the process already under way to review the work of the WCC Communications Department, with the aim of creating a more efficient information service in the World Council of Churches.

The admission as members of the World Council of Churches of the Ethiopian Evangelical Church Mekane Yesus and the Evangelical Christian Church in Halmahera, Indonesia.

The following addendum to the WCC Rules (2): if the application (for membership of the WCC) is submitted by a Church which has arisen as a result of the amalgamation of two or more Churches, the Central Committee can admit it as a member of the World Council without consulting the member-Churches, providing all the amalgamated Churches were members of the World Council of Churches prior to their amalgamation.

Approval of the activities of the United Working Group of the World Council of Churches—the Roman Catholic Church. This includes recognition of the progress achieved in studying the theme: "Church Unity—Means and Objective".

Confirmation of the proposal by the WCC Central Committee to prolong the mandate of SODEPAX (Committee on Society, Development and Peace).

Approval of the development of various forms of cooperation between the World Council of Churches and the world confessional families.

In accordance with the report of the Committee of Programme Unit I: Faith and Witness the following points were noted:

Approval of the guidelines for the work of the WCC working group on "dialogue with people of living faiths and ideologies".

Satisfaction with the results of the plenary session of the WCC Commission on Faith and Order, held in Bangalore in August 1978: high appraisal of the "General Report on Hope"; approval of the programme for the commission's work up to 1981.

The need to step up efforts to achieve consensus on Apostolic Faith, Baptism, the Eucharist and Priesthood.

Approval of the research programme on the theme "The Community of women and men in the Church" in the light of the search for confessional unity.

Acceptance of the report by the "Church and Society" Working Group set up to prepare the World Conference on Faith, Science and the Future, to be held in the Massachusetts Institute of Technology, USA, in July 1979, and approval of the programme and authority of the forthcoming conference.

Continuation of the "Energy for My Neighbour" Programme for the next two years. This programme is directed towards increasing the awareness of people in the developed and developing countries of the vital problems of energy, including its rational, careful and just use and distribution, the technology and alternative sources of energy which await development.

Approval of the proposal that the WCC Commission on World Mission and Evangelism should concentrate its attention on preparations for the world conference scheduled to be held in Melbourne in May 1980, on the theme *Thy Kingdom come* (Mt. 6. 10).

Satisfaction with progress achieved on the programme for Theological Education and approval of the report on the Orthodox consul-

tation on this question held in Basel in July, 1978.

In accordance with the report of the Committee of Programme Unit II: Justice and Service, the following points were agreed upon:

Approval of the recommendation that due attention be given the problems of the Pacific, including support for the peoples of this area in their struggle for independence and self-determination, and in particular decolonization of the New Hebrides, the US treaty territories and Micronesia, New Caledonia and Polynesia.

Approval of the establishment of a nuclear weapon-free zone in the Pacific Ocean. The need to give proper attention to France's systematic nuclear weapon tests in Polynesia, which lead to build-ups of radio-activity, and to the construction of large nuclear submarine bases by the USA in Micronesia.

Decision to draw the attention of Churches and the WCC to the escalation of oppression and acts of violence on the popular masses in Nicaragua, San Salvadore, Guatemala and other Latin American countries.

Support for the attitude to the Mid-Eastern conflict expressed at the 5th WCC Assembly by the Central and Executive committees and the WCC Churches Commission on International Affairs.

Decision to draw the attention of the WCC member-Churches to the emergence of new disturbing phenomena in the Middle East, which in particular encourage ethnic and religious fragmentation, generate religious extremism and tension between religious communities with serious consequences to human rights, including religious freedom, and inducing a geographical spread of the conflict.

Adoption of the Central Committee's statement on "The Churches and Southern Africa" (summary published below).

Recommendation to the member-Churches, particularly those in Latin America, of the report by the Latin American Human Rights Department, which contains an analysis of the present-day tragic situation in Uruguay, Chile, Argentina, Nicaragua, San Salvadore and a number of other states, sets out the efforts made by the World Council of Churches to implement human rights in Latin America, and puts forward proposals for further measures to reinstate civil, political, social, economic and cultural rights in this zone.

Approval of the report of Programme Unit II on Indochina, which contains a schedule of the activities of the WCC Consortium on Indochina, charged with carrying out in 1979-1980 a series of economic projects in Vietnam and Laos

to a sum of 4 million US dollars, as well as with providing assistance and rice to Vietnam and Laos through the Commission on International Church Aid, Refugee and World Service to a sum of more than US \$500,000.

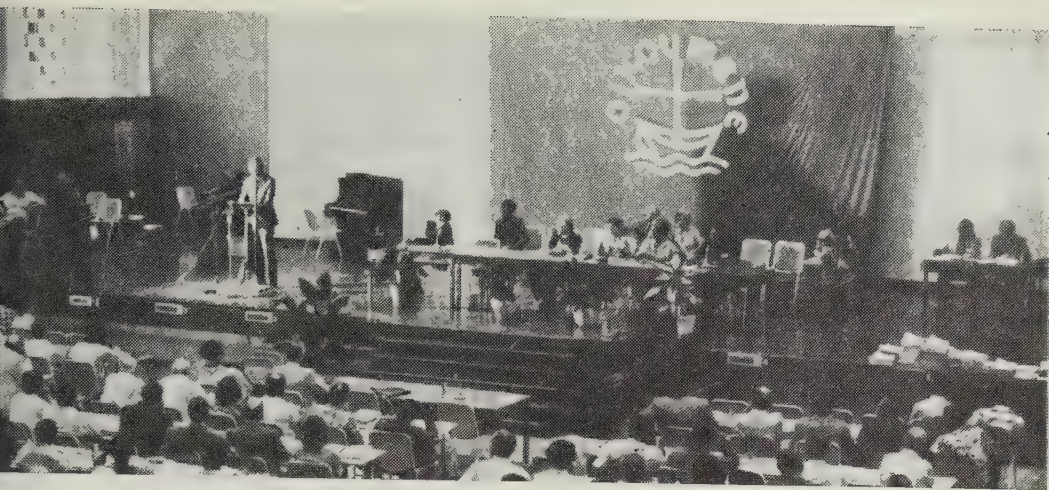
In accordance with the report of the Committee of Programme Unit II, the Central Committee adopted and recommended to the Churches the preliminary report on the programme of the ecumenical distribution of resources, which is an essential component of a just, participatory and sustainable society, and it passed a resolution to make the final report on this programme one of the main themes of the next Central Committee session (August 1980).

The Central Committee accepted the report on the WCC "Multinational Corporations (MNCs) Programme. The primary responsibility of this programme is to help raise the awareness of Churches and religious organizations of the role of MNCs in various parts of the world. The unjust and often destructive activities of MNCs, particularly in underdeveloped countries must, with the mediation of the WCC programme, stimulate Churches and religious associations to think seriously about MNCs and to take appropriate action on local, regional, national and world levels. The WCC programme must give particularly close attention to the experience of MNCs' victims and support their activity in connection with MNCs.

The Central Committee approved the report of the WCC programme on militarism and the arms race, approved the work of the Churches Commission on International Affairs and adopted the entire Programme Unit II on Justice and Service in implementing this programme and adopted the following recommendations:

The safety of mankind has its true foundation in God's love, for it is God's wish that no one be destroyed, and that all men enjoy a full life. Nations are blinded by false notions of security and it is the duty of Churches to challenge these notions. Our Lord is the Prince of Peace. The peace towards which we aspire is *shalom*, a positive state of justice, respect for mutual differences, prosperity and security, i. e. a community of interests embracing all mankind and enhanced by a loving concern for the common welfare of all. It is the prophetic duty of Christians to lift the veil of secrecy which conceals all militaristic goings-on, and to challenge the false gods of militarism which have been erected in our midst.

In view of the extreme seriousness and urgency of this state of affairs the Central Committee recommends that



In the assembly hall...

(1) the Programme Unit on Justice and Service be implemented as a top priority for the WCC, the Churches and the world;

(2) where necessary not only should militarism and the arms race be condemned, but positive alternatives should be advanced to the existing, destructive system, and that this programme be called the "WCC Programme for Disarmament, Against Militarism and the Arms Race";

(3) the Churches give top priority support to this programme, and that their administrative bodies make all the necessary provisions for the fulfilment of these recommendations and that the Programme Unit on Justice and Service continue to bear responsibility for the financing of this programme;

(4) the WCC and the Churches take account of the tragic consequences of militarism in their implementation of this programme and that this form the basis for the elaboration of an action programme and an obligation to create and maintain structures and mechanisms which can serve as the means towards a bold and creative resolution of the problem of disarmament;

(5) the implementation of the Programme Unit on Justice and Service be continued via a consultative administrative group, specially set up for this purpose. Particular responsibility for the fulfilment of this programme rests with the Commission of Churches on International Affairs; close cooperation must also be established with other subunits of the WCC, e.g. the Church and Society, on questions of mutual concern, and furthermore the priorities in the programmes of these subunits themselves must be set in accordance with the results of the Consultation on Militarism (Glion, November 1977) and the Conference on Disarmament (Glion, April 1978);

(6) this programme should be viewed in the broad context of the programme for the creation of a just, participatory and sustainable society and that the consultative group should take account of all these problems in its work;

(7) the programme should stimulate further research, including a study of particular case-histories, concerning various aspects of militarism, and that it should keep the Churches informed of these studies;

(8) close attention in the implementation of this programme should be paid to the dissemination of information on these matters in such a way as to ensure that the Churches are stimulated to hold discussions and take appropriate action at local, regional and national levels;

(9) the experience, conclusions, problems, concerns and worries of the various Churches and other groups, as well as their modes of operation be taken into account and given wide distribution;

(10) the WCC endeavour to support and intensify the efforts of the Churches and groups concerned with these problems, assist their mobilization and information, and establish contacts with other ecumenical, religious and secular organizations who share their interest in these problems;

(11) the WCC stimulate the further study and implementation of the report on the theme "Violence and Non-violence in the Struggle for Social Justice", paying close attention to the question of conscientious objection and the necessity of finding a peaceful means of resolving conflicts;

(12) the Churches initiate and intensify

their efforts to determine and analyze the forms of expression and manifestation of militarism in the societies where they are found and that they elaborate programmes for the resistance to militarism. Some Churches have already taken important steps in this direction. The Churches must continue developing cooperation with one another and their mutual support in this area;

(13) the Churches attentively study the reports of the Consultation on Militarism and the Conference on Disarmament, which contain vital and detailed recommendations for action. Those amongst them that merit special attention are:

(a) the necessity for agreements on nuclear disarmament, especially in countries which produce atomic weapons;

(b) the necessity of studying the question of the Churches' investment in arms production and related industries;

(c) the necessity of opposing the militarization of the education system and for a critical analysis of politics in the field of education, of the programme of education and its materials, including those related to religious education;

(d) the necessity of exposing the increasingly recurrent practice of weapon sales and in particular of trade deals concerning arms (this covers the flourishing trade in the weapons, instruments and methodology of torture);

(e) the necessity of examining the methods, by the use of which the arms trade is able to exacerbate repression in many countries;

(f) the necessity for a deeper study of the important role played by multinational corporations, directly and indirectly, in the process of militarizing societies and in the arms trade;

(g) the necessity for deeper theological reflection, particularly with reference to the questions raised in the two reports discussed above;

(b) the necessity of continuing the study of the connection between militarism, the arms race and development;

(i) the necessity of continuing the study of distorted concepts of the doctrine of national security and to take appropriate action;

(j) the necessity of continuing the study of the ways and means by which research work in the military sphere and its development is able to attract the world's best scientists, thus jeopardizing world social and technological priorities;

(14) the Churches must bring pressure to bear upon their governments to deal with the problems touched on in these two reports, with the aim of influencing the position they adopt

in important international meetings on disarmament, being held at present and scheduled for the near future. These include:

— the first sitting of the UN Committee on Disarmament held in Geneva in January 1979;

— the next session of the UN Commission on Disarmament to be held in New York, from May 14 to June 14, 1979;

— the UN conference on the prohibition and limitation of the use of certain types of conventional weapons which can prove excessively destructive or have pernicious consequences, due to be held in Geneva in September 1979;

— the second conference (in 1980) on the revision of the Treaty on the Non-Proliferation of Nuclear Weapons;

— the UNESCO world conference in 1980 on education in the sphere of disarmament;

— the second special session of the UN General Assembly on disarmament, itself scheduled for 1982, with the first meetings of its preparatory committee due to be held in 1980;

The Churches' Commission on International Affairs must provide the Churches with materials on these meetings and keep them informed of their opinions regarding the ecumenical representation of the UN;

(15) the Churches should continue the practice started in 1978 and now followed all over the world of praying for peace and disarmament, a procedure that is included in the calendar of ecumenical prayer.

The Central Committee welcomed the proposal by the general secretary to hold consultations with the member-Churches to determine means of involving them in the struggle against racism in the 1980s.

The Central Committee confirmed their support for the work of the WCC's Programme to Combat Racism (PCR) and the activities of the PCR's special fund. The Central Committee proposed to the PCR that it continue to concentrate on the question of capital investments and bank loans in Southern Africa. Concern was expressed over the plans for a mass migration of Whites from Southern Africa to the countries of North and South America, Western Europe, and Australia. Approval was expressed at the efforts made to oppose the penetration of racist ideas into children's books and textbooks.

The Central Committee noted that well-financed propaganda agencies within the mass media, hostile to the PCR and WCC, have distorted the member-Churches' understanding of the activities of the PCR and of its special fund. The Central Committee confirmed that the PCR must retain its former concerns and objectives

and appealed to the Churches to give every support to the PCR.

The Central Committee approved the distribution to the member-Churches of the paper on the Consultation on Church and Service, the Orthodox approach to diakonia, conducted by the Commission on Inter-Church Aid, Refugee and World Service and recommended this commission to intensify its cooperation with the local Orthodox Churches in the field of diakonia, at the same time applauding the Orthodox contribution to the development of a theological conception of Christian service in the modern world.

The Central Committee approved the special appeal for a grant of 5 million US dollars to be given by the Commission on Inter-Church Aid to help the growing numbers of victims in Southern Africa (displaced persons, refugees, victims of oppression).

The Central Committee adopted a resolution on the further activities of the Commission of Inter-Church Aid regarding the refugee problem, which remains acute in many Mid-Eastern, Latin American, African and Asian countries. The Central Committee accepted the report by the Commission of the Churches on International Affairs (CCIA) on the human rights programme and recommended that it be brought to the attention of the member-Churches. The Central Committee encourages the member-Churches and the Councils of Churches to increase their involvement in defending human rights at international and regional levels. Particular close attention was given by the Central Committee to the problem of eradicating the present-day widespread use of torture.

The Central Committee approved the activity of the Commission on the Churches' Participation in Development (CCPD), accepted its investigative reports on the themes "The Church and the Poor" and "New Life Styles", and instructed the CCPD to complete them by 1980. The Central Committee approved the work of the Ecumenical Development Foundation and the Society of Ecumenical Cooperative Development.

In accordance with the report by the Committee of Programme Unit III: Education and Renewal, the Central Committee expressed itself satisfied with the gradual development of its subunits and the implementation of special programmes by this unit. Support was given to the programmes of the subunits on "Renewal and the Life of Congregations", and on "Women", in particular "Divine Service in Communities", "Evangelism and Community Life", "The Community of Women and Men

in the Church". The work of the subunit on "Youth" will henceforth be concentrated on preparations for the World Christian Youth Conference, due to be held in 1981.

The Central Committee approved the programme for the WCC's participation in International Year of the Child, which the UN has designated for 1979.

A special resolution was passed by the Central Committee with regard to physically disabled persons, with the aim of easing their life and involving them more closely in the activities of the Churches and the WCC.

The Central Committee examined and accepted the report by the Financial Committee on the fulfilment of the WCC's 1977 budget, the financial state of the WCC in 1978 and WCC draft budgets for 1979-1981. The Central Committee drew the attention of the member-Churches to the fact that the continuing inflation of the American dollar makes it increasingly difficult to keep to the WCC budget and made a renewed appeal to them to intensify their financial participation in the life of the WCC.

The Central Committee adopted a number of decisions on personal matters. We may note the following amongst these decisions:

In view of the demise of the President of the WCC, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, the Central Committee by unanimous decision elected to this post His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia.

Prof. Todor Sabev of the St. Kliment of Ohrid Theological Academy in Sofia (Bulgarian Orthodox Church) was unanimously elected to the post of Deputy General Secretary of the WCC.

The Central Committee confirmed the completion during the present year of the work, which has continued for many years, of the directors of the Programme Units I, II, and III — Dr. Lukas Fisher, Dr. Chirapurath Itty and Ms. Brigalia Bam.

The Central Committee unanimously re-elected its Executive Committee. Archbishop Kirill of Vyborg is the committee member representing the Russian Orthodox Church.

The Central Committee unanimously and with gratitude adopted the offer of the Canadian Council of Churches to host the 6th Assembly of the World Council of Churches in Vancouver, in summer 1983.

The next session of the WCC Central Committee will be held in Geneva from August 14 to 22, 1980.

The 31st Session of the Central Committee concluded with an ecumenical service.

Summary of the WCC Central Committee's Statement

Churches and Southern Africa

The 5th WCC Assembly states in one of its documents that Southern Africa should be a constant object of special attention in joint Church efforts, in view of the Churches' own involvement in this sphere and in view of the legal embodiment which racism enjoys here. It is a testing ground of faithfulness to the plenitude of the Gospel entrusted to the Churches.

The WCC Central Committee draws the attention of Churches to certain facts relating to recent developments which have worsened the already tragic situation in Southern Africa.

In the Republic of South Africa

(1) Changes in the country's leadership have resulted in a further exacerbation in its internal politics and its position vis-a-vis the world community. (2) The systematic oppression of the people is continuing unhindered. In addition to bans on certain Negro organizations and the activities of Negro leaders, the remaining legal organizations are being subjected to increasing surveillance and open attacks by the government. (3) Arrests, detainments, torture and death in detention are continuing; the use of detention without trial, generally accompanied by torture, has become an institutionalized means of intimidating Black leaders. (4) The proposed removal of 20,000 Blacks from camps near Cape Town and the raids on these camps have demonstrated once again the continuity in the policy pursued by the South African government in order to divide and break up Black families. (5) The recent scandal connected with the illegal appropriation of public funds has shown how the South African government has been trying to influence the mass information media, especially in the West. (6) A draft law on education has been put forward in an attempt to force students, teachers and parents to keep quiet, thereby ignoring such basic questions as the strict segregation practised in education and the big discrepancy in the amounts spent on the Black and White education systems. (7) The ominous policy of setting up bantustans continues and is bound to become the principal means of consolidating the apartheid system and denying the Blacks full South African citizenship. (8) The Western countries have substantially stepped up their economic involvement in Southern Africa and in the Republic of South Africa in particular.

There are now more foreign-controlled firms in South Africa than there were two years ago. Some Western companies have cut down their involvement in South Africa, but there has been a substantial increase in that country's trade with British, the FRG, Japanese and French firms. (9) International interests in South Africa have become more ambitious and have been influenced by developments in Iran and also by the marked rise in the price of gold. (10) The development of this situation has increased the threat to peace throughout the world.

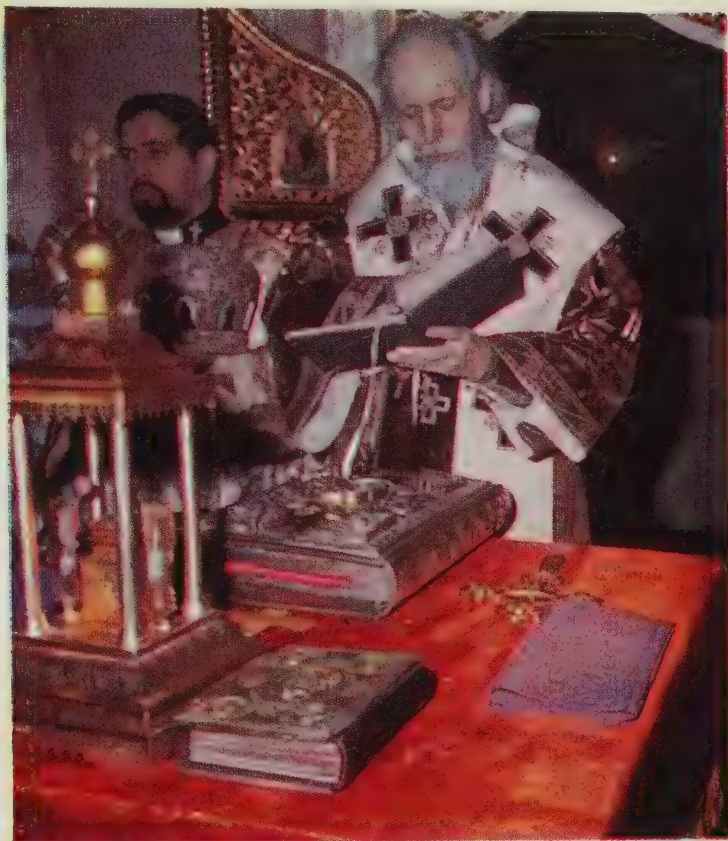
In Zimbabwe

(1) The "internal settlement" of March 1978 has left effective control in the hands of the illegal racist minority regime and imposed a veto on real change. (2) The draft constitution and proposal of the government of "national unity" have altered the "internal settlement" once again by strengthening measures to perpetuate the power and privileges of the White minority. (3) Violence is growing on all sides of the conflict and resulting in the deaths of many innocent civilians. (4) Massed attacks have been launched on Zambia and Mozambique by Rhodesian armed forces. (5) The negotiations on the basis of the Anglo-American proposal have come to a dead end as a result of manoeuvring by the forces involved in the events and the substantial and unacceptable modifications to the plan itself. (6) The report of the Bingham Committee, appointed by the British Government, has revealed open violations of UN sanctions against Rhodesia.

In Namibia

(1) The elections were organized by the South African Government with complete disregard for the UN. (2) Intimidation and deception were employed in registering voters; eminent SWAPO leaders were arrested on the eve of the elections; voters were coerced and intimidated at the polls, and the principle of the secret ballot was practically ignored at many polling places. (3) As has already been reported, the "constitutional assembly" has set unacceptable conditions for elections under UN observation (the ending of support to SWAPO, the continuing presence of South African armed forces in the country, etc.). (4) Violence is spreading everywhere and resulting in the deaths of many innocent citizens. (5) The South African forces have launched a massive raid into Angolan territory, which has resulted in the slaughter of a large number of people.

CONSECRATION OF ST. NICHOLAS CHURCH IN NOVGOROD
(December 13, 1978)



Metropolitan Antony of
Novgorod and Leningrad reading
prayer after the consecration of
the altar. Bottom, left: a tomb
with the relics of St. Nikita of
Novgorod

(See p. 15)





Easter celebrations in Kosovo District, Ivano-Frankovsk Region: Easter procession round the church, Krivorivnya parish (top); waiting for Easter kulichi and eggs to be blessed, Yavoriv parish (bottom)



) The Democratic Turnhalle Alliance, which on the "elections", has advocated a policy whereby every racial group, including the Whites, will have its "traditional zone"; this policy conducive to "bantustanization". This alliance has received considerable support from Western sources.

In its Recommendations the Central Committee:

Draws the special attention of Churches to the sufferings and growing number of refugees (many of them young people) crossing national borders in Southern Africa, and also to the number of displaced persons within these borders. **Recommends** to member-Churches the information Document on Southern Africa, which clearly confirms the theological convictions and concern prevailing in regard to the Churches' mission and the ethical problems demanding special attention in Southern Africa, provides information on the involvement of the WCC and its member-Churches in Southern Africa, and poses certain questions and dilemmas. **Calls** on member-Churches to support the current international efforts to use economic sanctions against South Africa, implement the UN plan for Namibia, and ensure a fair solution of the Zimbabwe problem. **Calls** on member-Churches in Western countries to critically study and expose the economic and military involvement of their countries in Southern Africa by calling for the withdrawal of capital investments and bank loans, particularly in the context of the growing economic activities of Western states in Southern Africa and the apparent new violations of the sanctions against Rhodesia. **Expresses** once again its solidarity and

fraternity with those Christians and Churches in Southern Africa who are opposing apartheid, racism and additional forms of injustice in extremely difficult conditions and rendering assistance to victims thereof. **Makes** an urgent new call to those Christians and Churches in these situations who remain silent in the face of injustice or employ false means to try to justify apartheid in theological terms—that they might open their eyes and their hearts and respond to those who are hungry and thirst for justice. **Supports** the call of the WCC commission on inter-Church aid, aid to refugees and service to peace for the establishment of a US \$5,000,000 fund for Southern Africa in response to the current situation there, for the development of an all-embracing coordinated and flexible programme which will serve the needs of all suffering displaced persons, refugees, and victims of war and oppression. **Expresses** once again its support for self-determination and liberation in Southern Africa and supports the humanitarian aid provided to liberation movements by the Special Fund of the WCC Programme to Combat Racism. **Demands** from the WCC Commission of Churches on International Affairs and the WCC Programme to Combat Racism that member-Churches be provided with basic information on new developments in Southern Africa with critical analysis of the situation, and that this be carried out on a regular basis. **Encourages** member-Churches to pray constantly for all people in Southern Africa, in acknowledgement of the fact that the injustice prevailing in this region constitutes the most serious threat to peace throughout the world.

Meetings Held by Orthodox Participants in the Session

On January 5, on the initiative of officials of the World Council of Churches, a meeting was held between the Orthodox participants in the Central Committee session in Kingston and Archbishop Edward Scott, Chairman of the Central Committee, Ms. Jean Skuse, Vice-Chairman of the Central Committee, Dr. Philip Potter, General Secretary of the WCC, and Dr. Konrad Reiser, deputy general secretary. During this meeting the representatives of the Local Orthodox Churches set out their views on Orthodox participation today in the work of the WCC and with regard to the ways and means of extending and intensifying this participation.

On January 7, the Orthodox participants met to discuss proposals on the contribution made by Local Churches to the work of the WCC.

On January 10, Metropolitan Chrysostomos of Myra (Constantinople Church), a member of the Central and Executive Committees of the WCC, gave a reception which was attended by the Orthodox participants in the session and at which they continued their exchange of opinions on the questions which concerned them.

On January 11, the final meeting was held between the participants in the session of the Central Committee from the Local Orthodox Churches and officials of the WCC.

In the course of these meetings the representatives of the Local Orthodox Churches paid close attention to the necessity of increasing the theological contribution made by Orthodox believers to the WCC's discussions and for their theological positions to be made known to the member-Churches of the WCC: on the sort

of improvements to the WCC's structure which would enable Orthodox believers to bear more effective witness to the teaching and traditions of the Undivided Apostolic Church, as well as on improvements to the procedure for adopting resolutions on doctrinal questions, on a proper representation of the Local Orthodox Churches at all levels of the WCC administrative apparatus, on the holding of consultations in the WCC on matters of urgent importance for Orthodox believers raised in the course of the council's work.

The Chairman of the Central Committee and the WCC General Secretary answered these proposals with an expression of their willingness to give them fair consideration and to conduct the necessary joint consultations.

It was decided to conduct in a period of time convenient to all sides a consultation between the representatives of the Local Orthodox Churches for a thorough study of the problems relating to the participation of Orthodoxy in the work of the WCC. This consultation will also review the question of possible structural changes in the WCC, which would make possible a more significant participation in the work of the WCC by the Local Orthodox Churches. It was decided to carry out the organization of this consultation with the help of an Orthodox consultative group in the apparatus of the WCC in Geneva with the participation of Orthodox members of the WCC Executive Committee.

Meeting of Representatives of Churches from Socialist Countries

On January 11, a meeting took place between representatives of the Churches from the socialist countries who had participated in the 31st Session of the Central Committee of the WCC, on one side, and Archbishop Edward Scott, Chairman of the Central Committee, and Dr. Konrad Reiser, Deputy General Secretary of the WCC on the other.

During the meeting there was an exchange of opinions on the participation today of the Churches from the socialist countries in various spheres of the WCC's activities. The meeting's participants were unanimously agreed on the necessity for deepening and intensifying the contribution of these Churches to the life of the World Council of Churches.

It was decided to prepare and hold at the end of 1979 or first half of 1980 the next, third, consultation of representatives of the member-Churches of the WCC from the socialist countries with officials of the WCC.

Meeting Between Representatives of the Churches of the USSR and the USA

On January 5, the traditional meeting took place between the representatives of the Churches of the USSR and the USA which were participating in the session of the WCC Central Committee in Kingston. Present at the meeting were members of the Central Committee from the Russian Orthodox Church headed by Metropolitan Yuvenaliy of Krutitsy and Kolomna and from other Churches of the USSR: Bishop Arsen Berberian, Head of the Department of External Relations of the Armenian Apostolic Church, A. M. Bychkov, General Secretary of the All-Union Council of Evangelical Christian Baptists, and Archbishop Dr. Jānis Matulis of the Evangelical Lutheran Church in Latvia.

The American side in the meeting was represented by: the Rev. William Howard, President of the National Council of the Church of Christ in the USA (NCCC), Dr. Claire Randall, General Secretary of the NCCC, Central Committee members Dr. Paul Crow, Disciple of Christ, Archpriest John Meyendorff, the Attocephalous Orthodox Church in America, Dr. James Mathews, Bishop of the United Methodist Church, and others.

Part of the meeting was devoted to the memory of the departed Metropolitan Nikodim of Leningrad and Novgorod, who put so much of his strength and creative energy into the development of fraternal relations and cooperation between the Churches of the USSR and the USA. The American participants expressed their profound grief at the death of Metropolitan Nikodim and conveyed their sincere condolences to the representatives of the Russian Orthodox Church. The discussion, which went off in a spirit of brotherly mutual understanding, ranged over questions of the further development of friendly ties between the Churches of the two countries. In particular, it dealt with the question of the holding of a special consultation in March 1979, on the theme "The Responsibility of the Churches of the USSR and the USA for Disarmament".

Reception Given by the Ambassador

On January 11, His Excellency the Ambassador Extraordinary and Plenipotentiary of the USSR to Jamaica, D. D. Musin, gave a reception on the occasion of the visit to Kingston by a delegation of ecclesiastical figures from the Soviet Union. The reception was attended by participants in the session of the WCC Central Committee from the Churches in the USSR headed by Metropolitan Yuvenaliy.

Metropolitan Innokentiy of Moscow, and His Missionary Work

The indigenous population of the island of Sitka (near Alaska), to which Father Ioann Veniaminov was transferred in 1834, belonged to the North American Indian people—the Koluschan. Situated in the port of Noarkhangelsk, on the western shore of the island, were the headquarters of the Russo-American Company.

While still on Unalaska, Father Ioann knew only too well that the Koluschans were far more prejudiced against everything Russian than even the Aleuts.¹

A number of circumstances (his missionary work amongst the Aleuts, preliminary relations with the directors of the company, et al.) prevented Father Ioann from preaching the Gospel on the island in 1834-1835. In January 1836, an epidemic of smallpox broke out on Sitka, which in two months wiped out half the island's population. At first the Koluschans would on no account enter into any relations with the Russians. But as time passed and the incantations of the local shamans proved powerless to halt the epidemic, while the Russians remained immune to the disease, the Koluschans began to reconsider and to doubt the power of their heathen gods and of their mediators, the shamans.²

Father Ioann succeeded in persuading the natives to be vaccinated against smallpox, and this halted the epidemic. The Koluschans were deeply impressed by Father Ioann's concern for their welfare, and came to love him with all their hearts, receiving him into their midst with warmth and joy, and listening to his sermons and admonitions with close attention. He freely entered their dwellings walking from yurt to yurt, asking them about their lives, studying their customs and traditions, and learning their language. At the same time, Father Ioann taught the

Koluschans the rudiments of Christian Faith as well as the practical basics of economy. His conversations with them often lasted deep into the night.

Thanks to his good relations with the Koluschans, Father Ioann was able to bring the word of the Gospel right into their hearts. In 1837, he commenced not only openly to preach the Word of God in their midst, but even celebrated Divine Liturgy in the Sitka redoubt, under an awning, in the absence of a proper church. By the time appointed for the service a congregation of one and a half thousand had gathered, i. e. all the local population. As he conducted the service, which lasted more than an hour, total silence reigned, and not even the small children acted disrespectfully. This unexpected success uplifted Father Ioann and served as the commencement of his spiritual enlightenment of the people on Sitka.

Father Ioann's spiritual authority amongst the Koluschans grew rapidly. His admonitions and advice were carefully attended to and fulfilled in spite of the taboos of the shamans, and where the Koluschans had previously shunned vaccination under the influence of the shamans, now they received it willingly from Father Ioann and even learnt to administer vaccination themselves. Under the influence of his talks they started to regard Russians as their friends, seeking their help and even warning them of the malicious plans of certain of their fellow tribesmen.

Under the influence of Father Ioann's preaching the Koluschans abandoned their heathen beliefs and even some of the most confirmed and prejudiced heathens changed their lives for the better. *Toyon** Kuatkhe, "when required to put to death two of his *kolgs* (slaves) in accordance with local beliefs and custom, that the slaves might be

Continued. For the beginning see JMP, No. 3, 1979.

* *Toyon*: a local ruler, princeling, and also the title given to their elders by the Yakuts and other peoples of the north. — Ed.

servants in the next world of the deceased who was being commemorated, instead of killing them, gave one boy to be raised by the Russians and another as a servant to a poor old Koluschans with the condition that he be given his freedom on the death of the old man".³

Where before the Koluschans had rejected Christianity they now not only did not prohibit any of their number receiving Holy Baptism, they even gave great hopes of soon being baptized down to the last man. Some of them (a total of 20) were baptized by their own insistence and were a delight and solace to Father Ioann with their exemplary Christian lives.

Such were the successes achieved by Father Ioann Veniaminov with his missionary work amongst the Koluschans over the course of two or three years. Although in terms of numbers the Christian flock had not been significantly enlarged, Father Ioann set as his first priority not the quantity of souls won for Christ, but the degree of their moral dignity and religious enlightenment.

The Russian authorities, however, remained wary of the Koluschans' hostility and therefore entry into the fortress of Novoarkhangelsk, the site of the only church at that time on Sitka, remained extremely limited to them.

This circumstance constituted a serious hindrance to the further spiritual enlightenment of the Koluschans.

Journey to St. Petersburg

Father Ioann was well aware that the position of the American mission was not satisfactory.

Four priests, subsisting on a meagre stipend from the Russo-American Company, made up the entire corps of missionaries responsible for administering the American mission's vast areas and forty thousand souls. All the priests were formally under the jurisdiction of the Irkutsk Diocesan Administration, but in practice there was no hierarchy over them. Father Ioann at last decided to notify the Holy Synod of the needs of the young American Church and to submit for its approval his plans to improve the missionary work in the area. Other motives encouraged him to make this decision: the necessity to

have his translations from the Holy Scriptures into Aleut published and to raise money in Russia towards the needs of the American churches.

His Grace Archbishop Nil of Irkutsk (1838-1853), who had himself been a zealous missionary amongst the Buryats, gave Father Ioann his approval of hearing of his plans, sent him several letters of recommendation and blessed him on his journey. On November 8, 1838, Father Ioann set off and seven and a half months later arrived in St. Petersburg. There he met, contrary to his expectations, with an understanding and sincere welcome. The traveller from afar was most hospitably received by Metropolitan Serafim of St. Petersburg.

Making use of the benevolent attitude of the hierarchy, Father Ioann submitted a report entitled: "Review of the Orthodox Church in the Russian settlements of America, and my views upon how to improve the same." In this report he set forth all the needs of the American Church which had troubled him for the last 15 years, and submitted it for consideration to the Holy Synod. He solicited for the establishment, in the Russian possessions in America, of a well-organized missionary campaign amongst the natives.

Father Ioann suggested that the necessary number of churches be built, that an assembly of the clergy be appointed to them so that, if necessary, the lower ranks who were familiar with the region could be subsequently ordained to the priesthood; that all the clergy be made subordinate to one superintendent dean, who would be obliged to submit annual reports based on a first-hand knowledge of the state of affairs to the ruling hierarchy; that under the hierarchy's direct supervision permission be given to have his translations printed: The Gospel According to St. Matthew, part of The Gospel According to St. Luke, The Acts of the Apostles, and his essay in the Aleutian tongue entitled: "Instructions on the Path to the Kingdom of Heaven".

The authorities promised to help him but not earlier than the autumn.

Unused to spending time idly, Father Ioann sought permission to travel to Moscow and open his fund-raising cam-

sign for the needs of the American churches. In Moscow, he received the most sympathetic welcome. Metropolitan Filaret of Moscow (Drozdov; on the throne from 1811 to 1867) took a genuine liking to Father Ioann, putting him in his own residence, and inviting him to spend the evenings conversing with him, asking him to assist at divine services, transporting him in his own carriage and extending to him other signs of his special favour. Aristocratic Moscow families—the Sheremetievs, Perbeyeys, Chaadaeys and others vied with one another to have him visit them and soon became his sincere friends. They all wanted to meet the celebrated lightener of America, to listen to his tales about the savages of those parts and about his missionary labours. Everyone who met Father Ioann was at once filled with deep respect and unbounded trust in him. According to I. Barsukov*: “Metropolitan Filaret, a man stinting in praise and with a particularly keen ability to assess a man’s inner worth, often said: ‘There is something apostolic in this man’”. Thus Father Ioann was able to raise a large sum for the needs of the American mission, as well as to acquire church requisites, vestments and icons.

In the autumn of 1839, Father Ioann was summoned to St. Petersburg by a letter from the Chief Procurator, Count A. Protasov (1836-1855). There he delivered a report on his missionary work in the presence of members of the Holy Synod who listened to him with benevolent attention. He described the wretched conditions of the priests on Sitka, Kodiak, Atka and Unalaska, the needs of the American churches, the willingness of the natives to be converted, and so forth.

After a short while the Holy Synod decreed: “Father Ioann Veniaminov, in recognition of his labours and services, be raised to the rank of archpriest and that this ceremony be conducted by His Eminence Metropolitan Filaret of Moscow.” On January 24, 1840, Count Protasov submitted for the con-

sideration of the Holy Synod Father Ioann’s essay: “Review of the Orthodox Church in Russian America” and his two applications to have his translations from the Scriptures into the Aleut tongue printed. The Holy Synod considered it of great benefit to publish the translations submitted by Father Ioann and especially praised his work: “Instructions on the Path to the Kingdom of Heaven”, recommending it to be published not only in Aleut, but also in Church Slavonic and Russian.

With regard to Father Ioann’s plans for the transformation of the American Church, the Holy Synod issued the following decree on April 30, 1840: “The opinion of Archpriest Veniaminov... is in accordance with the urgent and specific demands of the American Church and deserves consideration. Hence the Holy Synod... decrees for its own part: (1) that henceforth the Russian settlements in America have a cathedral church with two priests, a deacon, three servers, a *prosvirnya* (baker of prosphora), and a theological school attached to it; that the Church of St. Michael the Archangel on Sitka be so constituted; that the existing churches in Kodiak, Unalaska and Atka continue as before with one priest, two servers and a *prosvirnya*; furthermore, that two field churches be set up, with a missionary priest attached to each with likewise two servers and a *prosvirnya*;

(2) that the senior priest of the Sitka cathedral [i. e. Father Ioann Veniaminov] be the superintendent dean and administer all the existing and future churches and clergy in America and be in charge of everything relating to ecclesiastical affairs; the junior priest to be his assistant and entirely at his disposal.”⁵

The Holy Synod commissioned Father Ioann to draw up instructions on the rights, duties, and interrelations of the clergy of the American Church, as well as to examine certain special matters, and he zealously set about fulfilling their commission. In a short time he wrote: (a) directives to the priest, how to convert the heathen and to guide those already converted to the Christian Faith⁶; (b) a supplement to the directives and to the decanal instructions; (c) an account of his own speci-

* I. Barsukov: biographer and collector of the works of St. Innocentiy, author of the book: *Innocentiy, Mitropolit Moskovskiy i Kolomenskiy* (Metropolitan Innocentiy of Moscow and Kolomna, Moscow, 1883).

al opinion on the sources from which funds might be derived to cover the maintenance expenses of the American Church; and (d) an estimation of the actual expenses of this Church.

Having successfully fulfilled the commission of the Holy Synod, Archpriest Ioann started to prepare for his return journey, taking him back to the American flock so dear to his heart.

That same year, 1840, Father Ioann received the tragic news of his wife's death from Irkutsk. Metropolitan Filaret suggested to Father Ioann that he be professed, a step that he only agreed to take after he had provided for his children, placing his daughters in the Petersburg institute for girls of the nobility, and his sons in the Petersburg Theological Seminary.

On November 29, 1840, His Eminence Metropolitan Filaret professed Archpriest Ioann Veniaminov giving him the name Innokentiy, in honour of St. Innokentiy of Irkutsk. It is significant that on the very day that Father Ioann took his monastic vows the Holy Synod completed working out their plans to open the Diocese of Kamchatka, whose jurisdiction would extend over the

Okhotsk and American churches. Two days later three candidates were put forward for the new see, and universal preference was given to Archimandrite Innokentiy.

VLADIMIR FIALKIN

NOTES

1. On the religion of the Aleut see: Mars G. H. *Eskimo-Aleut Religion*. In: *The North American Indians*, N. Y., 1967, pp. 143-160.

2. On the shamanism of the North American Indians see: Rark W. Z. Pavlotso. *Shamanism*. Ibid., pp. 259-290.

3. *Tvoreniya Innokentiya, Mitropolita Moskovskogo* (The Works of Innokentiy, Metropolitan of Moscow), Book 2, Moscow, 1887, p. 18.

4. The same features were possessed by the service of other Orthodox missionaries in the 19th and early 20th centuries, in the Altai, Transbaikalia, Kamchatka, Amur, Ob valley, and other areas. It is noteworthy that the most popular manual amongst the Siberian missionaries in the 19th century was Father Innokentiy's "Instruction on the Path to the Kingdom of Heaven", which was translated into many of the languages spoken by the people of Siberia. The text is published in *The Journal of the Moscow Patriarchate*, 1975, No. 3, pp. 66-79; No. 4, pp. 69-78 (Russian edition).

5. Barsukov I. *Innokentiy, Mitropolit Moskovskiy i Kolomenskiy* (Metropolitan Innokentiy of Moscow and Kolomna), Moscow, 1883, p. 112.

6. *The Works of Innokentiy, Metropolitan of Moscow*. Book 1. Moscow, 1886, pp. 239-263.

(To be continued)

NEWS FROM ORTHODOX CHURCHES

Bulgarian Church

Last year marked the 100th year of the death of the outstanding Bulgarian religious artist, Stanislav Dospevsky. He studied at the Moscow College of Fine Arts and then at the St. Petersburg Academy of Fine Arts from 1851-1855. A large number of religious pictures and icons painted by him are to be found in the Church of the Blessed Virgin in Ship, the Monastery of St. Joachim in Osogov, and also in Vratsa, Sofia, Lopushankoe and other Bulgarian monasteries and cities. During the 1877-1878 War of Liberation he was harassed by the Ottoman authorities and imprisoned in Constantinople, where he died of typhoid some time between November 1877 and January 1879 (the exact date is not known). Such was the tragic end of one of Bulgaria's most brilliant artists, a man who left a priceless spiritual and artistic heritage behind him and fulfilled his patriotic duty right to the end of his life.

* * *

Last year also marked the 170th anniversary of the birth and the 90th anniversary of the death of His Beatitude Anfim I, Exarch of the Bulgarian Orthodox Church and Metropolitan of Preslav and Vidin. He studied at the Moscow Theological Academy and was ordained hieromonk by Metropolitan Filaret (Drozdov) of Moscow. He

served as archimandrite in the Patriarchal Synod in Constantinople under Patriarch Joachim I. After his consecration as bishop he was appointed to the See of Preslav. In 1871, the Turkish Government permitted the Bulgarian Orthodox Church to elect an exarch. Metropolitan Anfim was the first Exarch of Bulgaria. The Patriarchate of Constantinople, however, declared this glorious champion of Church independence and civic freedom for his Church and country to be a "transgressor of ecclesiastical law" and tried to depose him, despite the support he enjoyed from all Bulgarians.

From 1871 right up to his death in 1888, His Beatitude Exarch Anfim led the struggle against the Ottoman authorities and the Constantinople Patriarchate, which tried to deprive the Bulgarian Church of her independence by placing her under the full control of Constantinople. After the 1877-78 Russo-Turkish War of Liberation he headed a delegation from the Bulgarian National Assembly on a visit to Russia. His Beatitude Exarch Anfim passed away on December 1888, and was buried in the Church of St. Nicholas in Vidin. His feats represented the culmination of the Bulgarian ecclesio-popular struggle for independence. Bulgaria will never forget this remarkable theological giant, Church figure and popular hero.

("Dukhovna Kultura", 10/78)

DIVINE LITURGY

The Creed. Article 9 On Faith in the Church

The 9th article of the Creed expresses the faith of the Christian in the One, Holy, Catholic and Apostolic Church.

Faith in the Church is not a substitute for faith in God. To believe in the Church is to believe that she is the mystical Body of Christ (Eph. 1. 22-23), that she is the concentration of grace on earth where man receives sanctification, and the abode of the presence of God throughout all ages, world without end (Mt. 16. 18; 28. 20; Eph. 3. 21).

To have faith in the Church "means to venerate in piety the true Church of Christ and to obey her teaching and commandments in the conviction that she is filled with the salvific grace which guides and teaches us, and which comes forth from her One, Eternal Head—Lord Jesus Christ"¹.

It is only through the Church that man can truly know the One God in the Trinity. The Church is the image of the Holy Trinity, and man apprehends the ineffable Divine Essence and the action of the Holy Trinity, through the Church in a spiritual endeavour blessed with grace"².

Because she is the Body of Christ the Church is fully in possession of all that is required for man's sanctification and salvation through Christ. Our Lord Jesus Christ, the Divine Founder of the Church, Who taught men to have faith, love and charity, bade men above all to have faith in Him as their Lord. And as *no man can see the Father, but by the Holy Spirit* (1 Cor. 12. 3), we must commune in the Church in which the Holy Spirit permanently dwells, and which we call the Church.

Faith in Christ leads us to the Church, and in Christ is life in the Church. Thus, he who does not believe in the Church does not believe in God either. The words of St. Paul apply only to those who believe and abide in the Church: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with*

the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit (Eph. 2. 19-22).

The Christian's life is impossible without faith in the Church, without abiding in the Church, for the "Church is the medium in which we achieve our union with God in our present life: the union which will be completed in the future, after the resurrection of the dead".³ It is impossible to understand Christ's teaching and to commune with Christ without the Church for "our salvation is not merely the reward for a just life, but also consists in the gradual merging of our life with the life of the Church, which is the Body of Christ".⁴ The Church regenerates and renews all those who enter her. She vitalizes and elevates man, making him fit for a new holy life in Christ. "Whatever you might need for your salvation you will find in her and only in her," to quote the words of Bishop Feofan the Recluse⁵.

There is nothing accidental or arbitrary in the Church. Everything in the Church takes place through God's ordination. "Nothing entered the Church except through the Lord, for she is verily His living Body, and liveth by Him"⁶. All that has been prescribed by the Church is and must be law for each and every one of us. The Christian also believes in the Church because obedience to the Church is obedience to God, and by serving the Church he serves God and earns His approval.

Faith in the Church is kindred to the Christian soul. Faith in the Church and "submission to the Christian way of life observed in the Church proceeds from the fundamentals of his

³ Vladimir Lossky. *Essai sur la theologie mystique de l'Eglise d'Orient*. Theological Studies, No. 8, Moscow, 1972, p. 9.

⁴ Archbishop Antoni. *Tserkov kak khranitel'nitsa i istolkovatelnitsa Bozhestvennogo Otkrovenia* (The Church as the Preserver and Interpreter of Divine Revelation). Collected Works. Vol. 2, St. Petersburg, 1911, p. 7.

⁵ Bishop Feofan. *Edinaya istinnaya Tserkov* (The One True Church). In: "Svet vo tme" (The Light in Darkness). St. Petersburg, 1903, p. 116.

⁶ Bishop Feofan. *Ibid.*

Prostranny Khristiansky katekhizis (Comprehensive Christian Catechism). Moscow, 1894, p. 43.
Archbishop Pitirim. The Church as the Realization of the Trinitarian Oikonomy. JMP, 1975, 1, p. 63.

moral being, in its striving after perfection".⁷

The Lord inspires man with faith in the Church through His grace by drawing him into the life of the Church. The Christian feels the power of Divine Grace acting upon him through the Holy Sacraments, the rites and the whole order of Orthodox Church life, and as he lives this life man attains an unshakable conviction of the truth of his faith in the One, Holy, Catholic and Apostolic Church.

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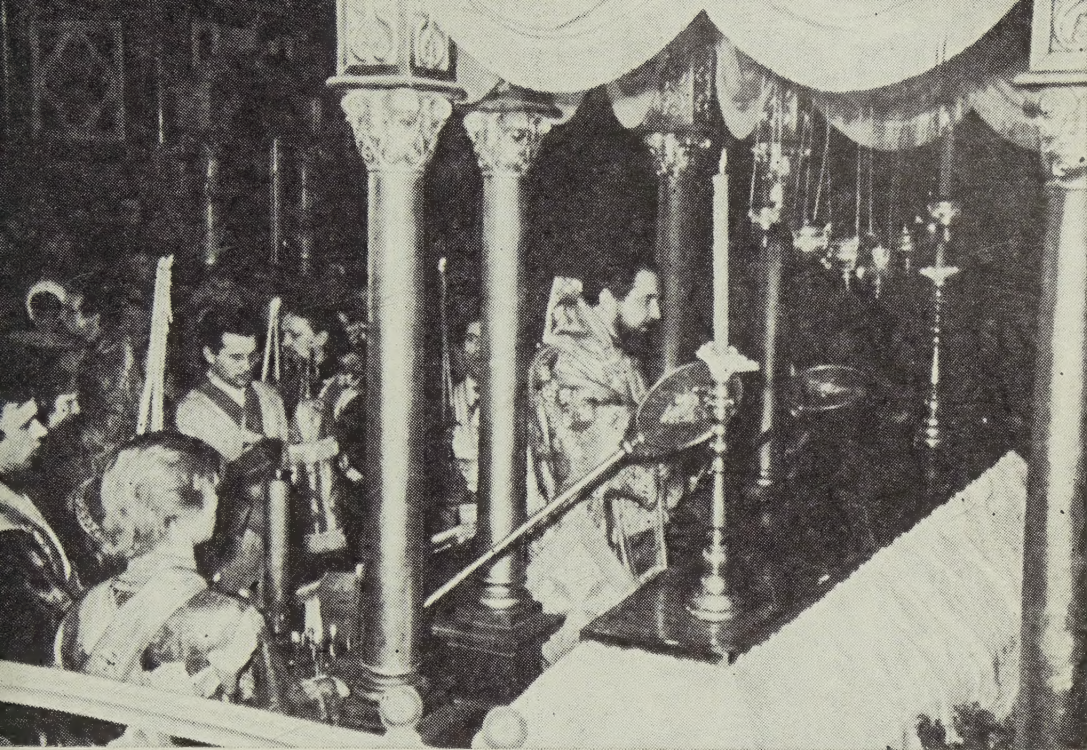
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⁷ Pavel Florensky. *Ponyatie Tserkvi v Svyashchen-nom Pisanii. Dogmatiko-ekzegeticheskie materialy k voprosu o Tserkvi* (The Concept of the Church in Holy Scripture. Dogmatic and Exegetic Materials on the Question of the Church). *Theological Studies*, No. 12, Moscow 1974, p. 107.





Archbishop Nikodim of Khar-
kov and Bogodukhov by St.
Meletiy's tomb in the Kharkov
Cathedral Church of the
Annunciation

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Archbishop Nikodim of Khar-
kov and Bogodukhov and
Archbishop Antony of Cher-
nigov and Nezhin in the pro-
cession round the Kharkov
Cathedral Church of the
Annunciation

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